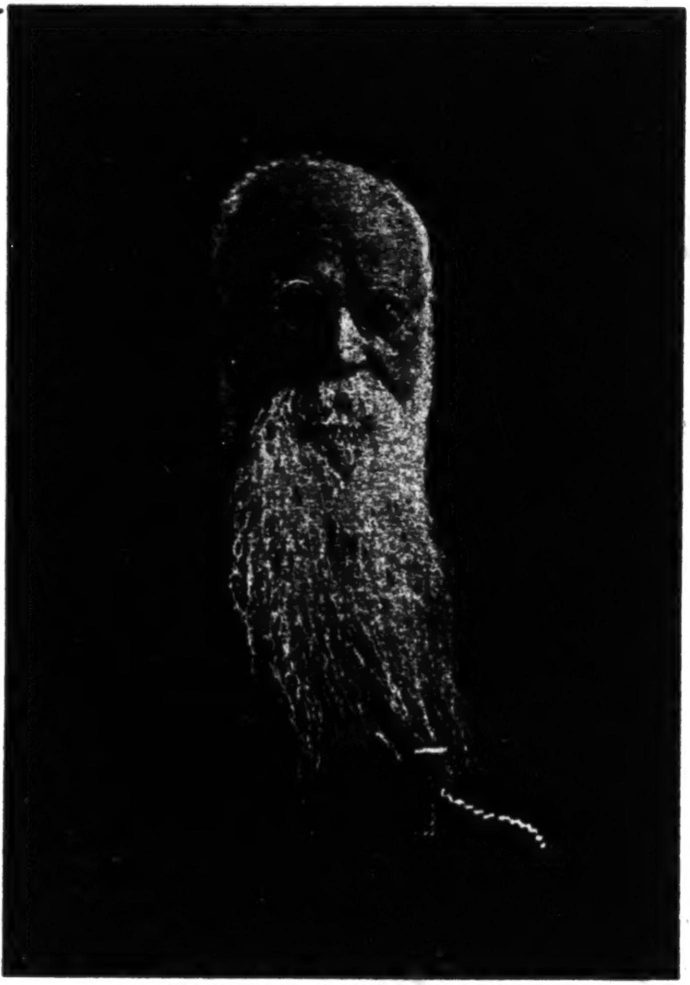


THE VEN. DR. JOHN BATCHELOR

[frontispiece]
[pi]

AINU LIFE AND LORE

ECHOES OF A DEPARTING RACE

BY

THE VEN. DR. JOHN BATCHELOR

KYOBUNKWAN
TOKYO

[Title page]

CONTENTS

CHAP. PAGE
Introduction: Some Fundamentals 1 000
I. The General Appearance of the Ainu .. 7
II. The Status of Ainu Women 13
III. The Haunted Man 17
IV. Battles with the Japanese 23
V. The Ainu and Oroks at War 29
VI. The Village Community 35
VII. Women and their Tattooing 45
VIII. Clothing 55
IX. In the Home of Chief Penri 59
X. That Wicked Missionary 69
XI. Women and their Work 75
XII. Manners and Etiquette 83
XIII. On Sustenance 89
XIV. A Call to the Mountains 97
XV. About Mascots 105
XVI. The Origin of the Ainu; and the Creation 113
XVII. On Earthquakes 127
XVIII. A Woman Changed into a Bear 133
XIX. Chief Penri on Snakes 141
XX. Chief Penri's Mother Dies 149
XXI. A Journey to Hades 161
XXII. Hut Building and Dedication 167
XXIII. The Two Household Gods 175

[P. iv] [p. iii is blank]

CHAP.		PAGE
080 XXIV.	The Birth-Tree, and Customs at Childbirth	183
XXV.	On Marriage	195
XXVI.	The Bear Festival	205
XXVII.	My Friends Tek and Ahimakna	213
XXVIII.	On Names and Name-giving	229
XXIX.	The Vines of Heaven, and Sympathetic Magic	243
XXX.	On Rain-making, and the Heavenly Bodies	253
XXXI.	Witchcraft and Ophiolatry	263
XXXII.	Shamanism and a Shaman's Seance	275
XXXIII.	Stories of Love, Vengeance and War	287
XXXIV.	A Fight with a Marine Demon	297
XXXV.	A Grandfather, Grandson, Demon and Demi-god	305
XXXVI.	About Hunting	309
XXXVII.	The Pine-marten, Adonis and Skylark	315
XXXVIII.	A God and Man Contest in Magic	319
XXXIX.	Warring on Trees, and the "Wild Dance"	325
XL.	On Pathology	331
XLI.	A Little Boy Delivers his Two Brothers from a Monstrous Demon	337
XLII.	Animism and Necrology	345
XLIII.	On Tree Worship	351
XLIV.	A Woman, Losing her Twelve Sweethearts, at last Marries a Metamorphosed Bear	357
XLV.	Wood Fetishes and the Slaying of the Demon of Disease	361
XLVI.	On Cosmology and the Demon of Thunder	367

CHAP. PAGE
XLVII. Some Shooting Incidents 373 000
XLVIII. A Legend Telling How a Cruel, Bad-Tempered Man was Punished by the Gods 381
XLIX. Fresh and Salt Water Genii and Ghouls 387
L. The Bat or Flittermouse Fetish 395
LI. On Catching Fish 399
LII. On a Journey 407
LIII. Ainu Heroes 413
LIV. Possession by Foxes 423
LV. Another Fox Story 433
LVI. A Remarkable Story of Ainu Love and Tragedy 437

[p. vii is blank]

[p. vi]

ILLUSTRATIONS

PAGE
The Ven. Dr. John Batchelor.................... Frontispiece om
An Old Ainu Friend.................... 6
Moustache-Lifters 9
Ainu Women Dancing.................... 14
An Ainu Chief.................... 22
Northern Ainu Pit-Dwelling.................... 30
A Small Hut.................... 34
Women Pounding Millet.................... 34
A Tattooed Woman.................... 44
Winter Clothing, Salmon-Skin Shoes, Sandals.................... 52
Necklace, Man's Coat and Woman's Coat.................... 54
Elm-fibre Coat 55
A Hood, Apron, Leggings.................... 58
Chief Penri 58
Chief Penri's House at Piratori.................... 60
A Rat Trap, Set; and a Rat Trap, Underview.................... 65
A Pothook.................... 67
Plan of Chief Penri's House at Piratori.................... 67
Two Old Ainu Women.................... 68
Weaving Cloth and Doing Embroidery.................... 74
A Carrying-Sling 75
An Ainu Granary.................... 88
Ladles for Stirring the Cooking-pots.................... 89
Pothook 95
Parapita 96
A Kite Mascot.................... 104
A Woman Rearing the Family Bear Cub.................... 106
A Bear Cub's Cage.................... 106
A Knife and Sheath.................... 108
An Ainu Chief about to Worship the Fire Goddess.................... 112
Old Mrs. Bright, Chief Penri's Mother-in-Law.................... 116
A Stone Axe.................... 118

PAGE
A Stone Knife.. 121
Dressed in Her Best.. 134
Chief Penri's Favourite Pipe-holder and Tobacco-box.... 142
Mrs. Penri's Birchbark Tray.. 148
Grave-mark of an Ainu Man.. 154
A Wooden Cup and Bowl.. 156
The Sacred East End Corner of a Hut.. 166
Some Common Fetishes.. 174
The Household Fetishes.. 178
The Willow Totem.. 184
Nusa or Inau Clusters.. 187
A Cradle.. 192
Blunt Arrows.. 208
At the Bear Feast.. 208
A Drinking Feast.. 208
A Bear's Head Set Up on High.. 210
Fetishes Made at a Bear Festival.. 211
Mr. Tek.. 212
Samaria and Her Granddaughter.. 228
Ainu Types of Young Women.. 248
Our Old Home for Ainu Sick, Sapporo.. 252
A Snake Effigy.. 258
Bow, Quiver and Arrows.. 258
A Shaman.. 262
A Shaman and His Wife.. 274
Japanese Drawing of an Ainu Storehouse.. 286
A Fisherman's Cluster of Fetishes.. 296
A Fisherman in His Sea-going Boat.. 298
Chief Penri and His Two Bear-hunting Brothers....... 304
Setting a Spring-bow (Two Pictures).. 308
Old Mrs. Penri's Water-bucket and Ladle.. 314
Making a Mat.. 318
A Hearth Rake and an Eating-bowl.. 321
One of the Village Fathers.. 324
A Fetish Offering.. 327
A Man's Embroidered Coat.. 330
Old Swords.. 336

[p. ix]

PAGE
Two Friends of 1880 350
An Old Saghalien Friend 356
Fetish Specimens 360
Modern Hunters 372
A Good Friend 380
A River Boat 386
A Marek or Fish-spear 399
Spear for Taking Fish 401
One of My Stopping-places 408
Shrine of Yoshitsune 412
Ainu Men and Women Dancing 422

IN FULL COLOUR

Elm-bast Garment and Leather Belt 56
Two Men Greeting One Another 82
Bridegroom's Token to His Betrothed 82
Bride's Token to Her Betrothed 82
Old Ainu Warrior 126
A Daughter Being Given in Marriage 194
Betrothed 194
An Angry Bear 204
An Old-time Man 242
Kutri 436
Yai-mah 436
Kutri and Yai-mah Courting 438
Wenku of the Stiff Arm 440
Arashik of the Weak Eye 440
Kutri and Yai-mah's Home 444

[P. X] [XI IS BLANK]

PREFACE

The lore, legends and customs collected in this book 114
have a pathetic interest as being almost the last echoes 538
to be heard of the old life of a declining and fast disappearing
race of men, who have never had a literature
and are therefore leaving absolutely no written records
behind.

Many of the chapters first appeared in the *Japan* 114
Advertiser, published in Tokyo. Several of the subscribers
to that paper have been so good as to express
a desire to have them in book form, and the author
has gladly fallen in with the wish, especially as his
former book, "The Ainu and their Folklore," has long [113]
been out of print. He only hopes the reader may find
as much pleasure in reading these old "Echoes" as he
himself has had in collecting them. He first came in
contact with the Ainu as a young layman in the year
1877 and has ever since been in very close contact with
them. In the year 1879 he joined the Church Missionary
Society, of London, and from that time till 1924
remained in connection with that Society. Having
then more than attained the age limit, he retired, but
is still on the spot, doing what he can privately to help
the Ainu on. Dr. Batchelor has also received the very
high distinction of being made an honorary member of
Hokkaidō Government and is in receipt of a pension in
recognition of his work among the Ainu race.

INTRODUCTION

SOME FUNDAMENTALS

In order to get a clear understanding of the meaning 121
of what has been written in some of the chapters
contained in this book, it is necessary to be
acquainted with a few of the chief fundamental principles
of Ainu esoteric philosophy, religious belief, and
superstition. Without some such knowledge, the perusal
of this book will most likely render this peculiar
race more enigmatical and incomprehensible than ever.
It is therefore the purpose of what now follows to set
forth briefly such fundamentals as may be useful to
the reader in explaining some of the lore of the Ainu
people and the references to their ancient customs.

First, as regards man himself. There is a great 826
difference between the Ainu conception of man and our 171
own. We speak of him as being of a tripartite nature,
namely, body, soul, and spirit. But the Ainu speak of
him as being of a simple dual nature, viz. soul and
body. With them, the body is an appanage or mere
shell. It is as a garment to be cast off presently. A
house, so to speak, in which a person lives and moves,
and by means of which he acts for a short time only.
It will cease to be, but the real man will live for ever.
Immortality is not imposed upon him but is naturally
inherent. It is a part—the chief part—of him. When, 761
therefore, in this book a person is said to die or get 775
killed, it can refer only to the body. He may be killed
in war, for example, but he may very easily immediately
assume another human form and reappear to carry
on the fight and be killed again and again.

824 The same may be said of vegetation. Take a tree, for example. What one really sees is not the tree itself but its shadow or outward expression only. The wood and leaves, that is to say the material parts alone, are to be seen with the material part of man, namely his eyes. The tree itself, that is to say the life, spirit or genius of the tree, is hidden under its shadow. The trunk, branches, leaves, flowers and fruit are but expressions—manifestations—of the tree spirit which is the real substance.

827 It is the same with inorganic things. Inorganic objects are supposed to have life. The outward material parts may decay, but the real thing, *i.e.* the life, merely changes its conditions and manifests itself in and by something else, a demon, for instance, taking the form of disease or some kind of animal, fish, bird or mineral. No life can ever be lost and it must ever manifest itself in something else somehow and somewhere.

829
776 It may be said with manifest truth that it is a fundamental doctrine among this people that God is the macrocosm and man the microcosm. Where we would naturally say that man is quite anthropomorphic in his ideas about God, the Ainu would say no, not so, man is theomorphic in his make up. Man, who is spirit, is endowed with the attributes of the gods. And so it happens that sometimes in prayer I have heard old men place themselves on a level with the gods and undertake to give them a sound scolding for not having answered favourably certain requests they have made them. And I have heard people threaten that they would not offer them any more libations of whisky or make any more fetishes for their honour unless they repented. I have also heard them address departed ancestors and friends in the same way.

776 The Ainu invest their gods with bodies, parts, and passions like their own. The bodies of the gods are shaped like those of men, but are built up of finer or

more spiritualized material, and they have greater 776
powers and are capable of both visible and invisible locomotion. But it is always the true spirit within and underlying any given manifestation which is the true divinity. Thus the gods can even go out and kill one another, as men can, in the sense of driving one another out of their present bodies. But of course these gods—spirits—can immediately take on other forms.

Deceased friends and ancestors are supposed to be 775
present at times among the people they have left behind. Though unseen, they are able to render material assistance to the living, or to afflict them if they think they deserve it. Sometimes they appear to men in dreams, either to warn or encourage them. It is also believed that gods, demons and men sometimes appear to the living in the assumed forms of birds, fishes, bears and other animals, to deliver messages. When their purpose has been accomplished, these return immediately to their proper, natural form.

As regards dreams, I have seen people go almost 828
mad on account of them, and on such occasions they 775
need a great deal of kind sympathy. A very short time ago, our whole household was terribly upset because one of our servants who had died some time before appeared, so they said, as a ghost and walked about the house. It took quite a long time to quiet them and bring them round to normal. He had broken a pane of glass and got in. And indeed the broken pane was shown me as evidence! Undoubtedly they saved themselves a scolding thereby.

By keeping such fundamentals as these in mind 114
when perusing this book, the reader will be helped greatly to a right understanding. Among much dross in this old-world ore, a quantity of good stuff may be found and many grains of pure gold and brilliant gems of psychic truth picked up by the thoughtful. The whole world is undoubtedly akin and among all races

114 there are to be found many points of contact in their psychic and religious beliefs. It is this, in part, which binds us together.

105 There can be no doubt that the Ainu now living are the last remnant of one of the old aboriginal races formerly occupying Japan. They were here when the first Emperor, Jimmu Tennō, and his retainers crossed from Kyūshū to Yamato about 660 B. C. The origin of the race is lost in obscurity. The old traditions, still current among some folk, of their descent from brute beasts are incredible. But their language seems to
[197] point, both in vocabulary and grammar, to an Aryan ancestry.

101 The present habitat of the Ainu is the southern half of Saghalien and Hokkaidō. The largest numbers of them are to be found in Hidaka, Tokachi, and Ifuri-koku. But place-names prove them to have once inhabited the whole of Japan. It appears that at first the Japanese called them *Tsuchi-gumo* which, when written with the Chinese characters, means "Earth-spiders." They also called them *Ebisu* or *Emisu* which means "Barbarians." But when properly analyzed, the old name Tsuchi-gumo or "Earth-spiders" comes to mean, in Ainu, "Pit-dwellers." This is exactly what the ancient Ainu of Hokkaidō and Saghalien were during the cold seasons of the year.

101 It is pertinent to remark here that many of the
171 place-names throughout the whole of Japan show an Ainu origin. The beautiful Mount Fuji, formerly an active volcano, is one of these, for its name in the Ainu tongue really means "Ancestress" and "Fire Goddess." Fire is always called *Fuji* by this people when worshipped, but at other times its name in Hokkaidō is *Abe*. In ancestor worship, the men always worship the mother of the race in the fire upon the hearth under the name *Fuji*, "Grand-mother." Subashiri, at the foot of Fuji, means in Ainu "Steaming-land."

Although at one time the Ainu were very numer- 161
ous, the census taken in 1923 gave their number as 162
only 15,461. Of these 7,430 were males and 8,031 178
females; living in 3,504 houses. At the present time they are said to be 300 less than then. They are decreasing somewhat rapidly, some dying off and others marrying with the Japanese. Government is doing what it can for them and seeing that they have their plots of land to cultivate. But nothing can now avert their doom. They must soon be quite of the past. And they will depart without having left any history or having made any perceptible mark in the world. One feels very sorry for them, but the laws of nature are inexorable and must take their course.

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

888
291
301
302
142

AN OLD AINU FRIEND

[P. 6]

CHAPTER I

THE GENERAL APPEARANCE OF THE AINU

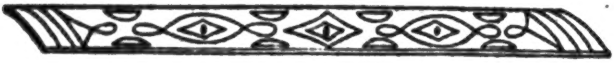
On coming to Hokkaidô, a visitor will probably be 142
surprised to find that as a rule the skin of the Ainu, 171
both men and women, is lighter than that of the ordinary Japanese, particularly of the South. Yet a few will be found among them of a coppery brown colour and some quite dark like the North American Indians and natives of Alaska. One young Ainu man who a few years ago went to Alaska hunting otters and who had been detained by the American authorities as a poacher, declared to me, when he returned, that some of the words the Alaska Indians used were very like his own. But, as he had quite forgotten which they were, I was unable to compare. Knowing nothing of the language of that people, I can offer no opinion. And, I will add, some of our visiting friends have remarked, "Why, the Ainu are just like North American Indians." It may be so. I cannot tell.

In stature the people are moderately short, the 142
men averaging five feet five inches and the women five feet in height. Those less than this are said by some to be descendants of the so-called dwarfs to be mentioned later. These are called "short backed people." They are sturdy and well set up. Their arms and legs are thick and their feet and hands big. Their muscles are large and they have well developed chests and great width of shoulders. The hair of the head is prolific and coarse, its colour being black and brown. They have beautiful teeth and large round, bright brown and dark eyes. They are upright in

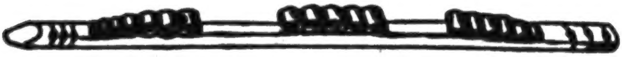
A-2 [481] They are upright in carriage and have a light, lithe, springy walk when young. Their noses are short and straight, flattish and rounded at the nostrils. Their mouths are wide, as a rule, and the lips thick. The neck is short and the brow high, broad and massive. The eye-socket is round and the eyebrows thick and long. They speak of themselves as people of the "same eye-socket" in contradistinction to their Japanese neighbours, whose eyes are very often almond-shaped. Just as the Jews of old said "bone of my bone" and "flesh of my flesh" to indicate blood relationship, so the old Ainu even 142 today say, "people of the same eye-socket," when they 826 refer to their own people. To have round, fat, red, chubby faces is considered by them to be very beautiful, and a fine pair of dark brown, twinkling, wide-awake round eyes peeping from under the eyebrows is quite a pleasing phenomenon. Especially is this so with children. Wavy hair is much prized among them, and one who has curly hair is said to be a person having the "hair of the gods."

826 302 The beards of the men form a remarkable feature among them. They are very proud of them, more especially if they are extra long. And they take great care of them. I was once asked if I could give a man some grease or oil to put on his hair to make it look more glossy and grow longer! "What do you use yourself?" he asked! I have seen fine bushy beards more than a foot long among them, which, when turned white, gave the men a very dignified, venerable and patriarchal appearance. But I am bound to say that [165] one does not now meet with so many old men as one did fifty years ago. The people do not seem to live so long now as they did in years gone by.

413



A COMMON MOUSTACHE-LIFTER.



A CEREMONIAL MOUSTACHE-LIFTER.

The moustache also is very thick and sometimes 302
gets in the way when drinking or taking soup, so the 413
men have invented a kind of "lifter" for them. These 264
instruments are pieces of wood shaved down flat, about 782
nine inches long, pointed at one end, and an inch or so wide. With these they hold their moustaches up and so keep them out of their food or whatever they may be drinking. The pointed end is to dip into the *saké* or anything they may be drinking at the time, and so take out a few drops and offer them as libations to the gods; even soup is sometimes thus offered. Fuji, the Goddess of Fire, especially, comes in for a portion. The libations are offered with deep reverence and may be regarded as a kind of "grace" said before meat. Should there happen to be no "lifter" near when needed, they use the index finger instead to hold up the moustache. One wonders why they have not invented moustache-cups for themselves.

When I first came among them I found that the 826
people were very careful not to lose any of their hair. As Samson's strength was said to be in his hair, so the Ainu appeared to imagine their life depended in good measure on theirs. Many years ago a woman came to me in great distress because her son had been detained in a Japanese prison and the authorities there had shaved his head. This, she declared, was a double punishment and a very severe one, because the cutting off of the hair would surely shorten the poor boy's life!

826 The lad himself thought likewise, and I am sure the auto-suggestion thus brought about injured his health.

302 826 The hair of both men and women was cut off just above the shoulders at the sides, and at the back in the form of a quarter moon. When clipping the hair, as was, of course, sometimes necessary, the people were very careful not to allow an enemy to get hold of any of it. Should he obtain even a little, he might practise sympathetic magic by praying over it for evil to rest upon the original possessor. Or he might bury it and thus cause the man's body to grow weak and his life to fade away. I find an echo of this belief in what an Ainu once told me. It was this:

177 302 "In the days of the Tokugawa régime the people were ordered to cut their hair in Japanese style. Upon this order going forth, the chiefs of Yezo (now called Hokkaidō) held a great meeting at which it was decided to send a deputation to beg that the order might be rescinded. "For," said the people, "we could not go contrary to the customs of our ancestors without bringing down upon us the wrath of the gods." And, although a few of the Ainu living at Mori did cut their hair as commanded, the people as a whole were let off, much to their delight. It may be added in this place that, although there are still Ainu at Mori, they have become so Japonized in thought, customs and language, as well as in dress, that they are indistinguishable from the Japanese among whom they dwell.

302 765 826 But there are exceptions in which hair cutting was not only allowed but actually commanded. They were in cases of death where mourning for the dead was considered necessary and proper. One order about this was as follows. "Should a man lose his wife by death, let him immediately cut his hair and assume a general look of dejection. But he may not, as is done in the case of the women, wear a hood upon his head, because [776] he must worship the gods and mix with men. It is not befitting in a man to approach the gods having his

head covered. Should anyone cut his hair, unless it 302
be on the occasion of a death, misfortune will follow; 765
either he himself or some of his near relations will 826
die soon after it. So have the gods taught. Let all 776
therefore beware."

Another legend runs thus: "In ancient times, when 539
the Divine One came down from heaven to teach the
people, he said: 'Let any woman whose husband
dies cut and pluck her hair out and look very miserable.
Let her also wear a hood upon her head. If she does
not look sad and remain apart from other people, someone
might want to marry her and that would be a very
bad thing to do. No widow should allow her hair to [587]
grow long again, nor should anyone who has lost a
husband or wife remarry. This is because husbands
and wives rejoin one another in the world beyond the
grave.'" So taught Aeoina the Divine. But, although 178
superstitions die hard, the barber has now come in,
so that this one respecting the hair is rapidly disappearing,
for both young men and women now dress
their hair in foreign fashion.

Apropos of this matter, it is very interesting to 171
remark that it is reported how Satan himself once 302
preached a sermon from the pulpit of North Berwick
Church, in which he comforted his many servants by
telling them that so long as their hair was on, no harm
could come to them!

But speaking more particularly to the point of the 144
general appearance of this people—one friend said to
me when visiting them, "How very like the Japanese
some of them are! Look at those children! Why, I
see no difference between them and the Japanese boys
and girls playing with them!" But this, I pointed
out, was not at all to be wondered at, considering what
we know about child adoption and intermarriage. Of
course they resemble one another, as we find them
doing throughout the whole of Japan. Adoption of
Japanese children has in past ages been one great way [397]

144 of keeping up the numbers of this race. Without it the
[597] Ainu would have been extinct long ere this. I have known many of the women come to Sapporo, stay a day or two with us, bring in nice fat Japanese babies for us to admire, and then go off to their homes, happily carrying them with them and registering them as their own native-born Ainu children. No wonder, then, the people resemble one another in many instances.

157 A friend called on me one day a short time ago, who had been to see one of the Ainu villages. In the course of conversation he said, "Are not these Ainu a very sullen and taciturn people? They struck me as being so." To such a person I must say, "No, the healthy ones are far from it, being quite bright." But times are difficult with them. They have to work very hard
[511 and sometimes wonder where the next meal is coming
171] from. It is a very hand to mouth existence with many of them. Yet life for these people is not so hard as I believe it to be for many of the poorer Japanese living in the large cities such as Tokyo or Osaka, Hakodate, or even Sapporo itself. The struggle for existence is not so great, and some of the Ainu who have seen for themselves know this to be so. It is generally hard drinking which is the great drawback and arch-enemy. Take away the drink and then the Ainu will very soon be quite a happy, contented, and well-to-do people.

CHAPTER II

THE STATUS OF AINU WOMEN

It will be seen in the next chapter how a certain 562 haunted man professed to despise his departed spouse and how he said that now she was dead and buried he never wished to see her again. But it must not be supposed from this example and one or two more I might cite if necessary, that the Ainu men are misogynists, for they are not so. However, they sometimes tell a remarkable story of the creation of Hokkaidō (Yezo), which hits very hard at any talkative woman's capacity for chattering. It is also sometimes quoted by the hearth to children, in order to inculcate the [861] principle of working rather than talking. Hokkaidō, we may remind ourselves, is a fine island about the size of Ireland. It has good, rich soil, great abundance of wood, and much coal and other minerals. It has also extensive plains and is well watered. But the western coasts of the island are much more rugged and precipitous than the eastern, and the legend now about to be cited has to do with this fact. It is as follows.

"The island of Yezo was made by two deities, one 539 of whom was a male, and the other a female, and they 562 were sent by the Creator of the world. The female had the west coast allotted to her as her portion of work, while to the male deity were assigned the south and eastern parts. For a time they vied with each other in their tasks to see which would get through first. But as the female was proceeding with her work she happened to meet with the sister of Aeoina, and in-

539 stead of attending to her duty, stopped to have a chat
562 with her, as is the general custom among women when
they meet.

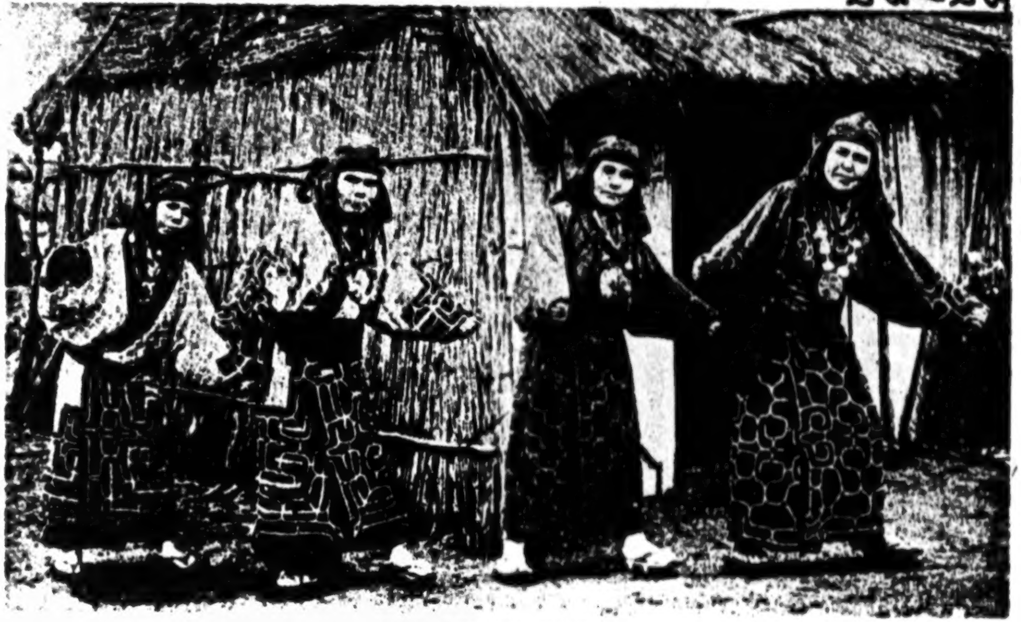
"Whilst they were thus chattering the time sped, till the male deity, working away hard, had nearly finished his portion of the task. Upon looking up and seeing this, the female became very much surprised and frightened and, in order to hasten matters, did her work in a most hasty and slovenly manner. Hence it is that the west coast of Yezo is so rugged and dangerous. If, therefore, anyone is disposed to grumble at the very rugged, rough and dangerous condition of the west coast of this land, let him remember that it was not the Creator Himself who was at fault in this matter, but His deputy. The chattering propensity of the woman god was the cause of this calamity."

Then a nice little moral is drawn from this really
beautiful story: "Set a watch over your lips and
[181] attend to your duties, for see how rough the west coast
of Yezo is, and that all owing to a chattering goddess!"

But it must not be supposed that the lady was let off without punishment for this grave delinquency. She got such a sound scolding from her male companion that it made her weep bitterly. And this was the origin of tears. Tears are called *nupe* and my informant told me that this means "hear," and "water." She heard and water came from her eyes.

562 On first going among the interior villages, I was much surprised to see how very dignified, ladylike, and decorous the women folk were in many cases, and how much respect the men had for them. The women, where they had not been touched by outside influences, were regarded and treated as the equals of the men, and they had a voice in all home affairs. They were indeed rulers in their own households, and they kept a very sharp eye on their daughters, seeing that they behaved themselves and did their own work. If the men did not like the woman's rule, all they could do

[P.14 (A)]



AINU WOMEN DANCING

535
562
291
293
342

was either to put up with it silently or to don their hats 562
and go away. And the woman would, if she saw fit,
march off, without more ado, at any time.

Although matters have changed with these people 562
in almost every respect since early times, yet there 593
are a few things which echo down among them from
the past to the present—faint, indeed, but there
nevertheless. The family tie on the woman's side was
stronger than that on the man's side, as it is still in
some degree. The brother of the mother was looked [604]
upon as the real head of the family, and the sister had,
in her own family, more privileges than her brother's
wife. But these relationships are not so much insisted on today.

It appeared to me that in marriage the men got 562
the best of the bargain. The wife always looked upon 462
it as her duty and privilege to attend to her husband's
wants, to till the soil and provide all the millet, vegetables and garden stuff. She and her daughters did all
the household work, drew the water, wove all the cloth
and made the clothing. Of course they did the cooking.
And thus the women folk had a very busy time of it.
But then, food and clothing were all they needed.
There were no taxes to pay, no fuel to buy, no shops,
no clubs, no movies to attend, no electric light bills to
meet, no Government Members to pay, no institutions
whatever to keep up, and no "pubs." There was good
brotherhood among them. The work of the men consisted in hunting and fishing, so that it was up to [221]
them to supply the house with all animal food. If
rice, which the Ainu women did not attempt to grow,
was needed, the men had to work to get the money,
skins, or fish to purchase it with. In order to raise this
money, if they had no skins for sale, they hired themselves out to the Japanese fishing stations or went
horse-tending or timber-cutting or land-surveying for
the Japanese. It was also their duty to spend much [782]
time in making fetishes and worshipping the gods.

181 Their motto was quite Christian when put in practice, namely, "If a man does not choose to work, neither shall he eat" (the word "man" being, of course, taken in its generic sense). Such was the golden age of the
[565] Ainu. They were quite socialistic and had no class distinctions. But if a man got a little more by his industry than his neighbour, he was allowed to keep it.

462 I was very much surprised to find that the women
782 did not often draw nigh to the gods in prayer; that was
562 left to the men. On asking the reason of this, I was informed that "the women as well as the men used to worship the gods and take part in religious exercises, but our wise ancestors forbade them to do so, because it was thought they might use their prayers against the men."

562 Nevertheless, the women are sometimes sent to
782 offer libations to the deceased ancestors. But they are
769 taught to say just these words, as a rule, "O ye honourable ancestors, I am sent to present this *saké* and food to you." The Ainu are somewhat strict about this and they say, "If a person cultivates a selfish spirit and offers no food and drink to his departed ancestors, the elders of the people should warn him, saying, 'O stupid and wicked person, thou art a fool, and thou dost not understand, thou shall die a hard death.' If this be said, all the people, young and old alike, will be careful to honour the dead." And so I found this form of worship honourably and punctiliously observed.

CHAPTER III

THE HAUNTED MAN

Anra, which being interpreted means "Black Lily," 888 is a tall, well built, full-bearded, shaggy-headed, bright-eyed, and remarkably dignified old man. He is a pure Ainu, whose untamed nature leads him to dwell much in the free and easy ages of the past and long for their return. His thoughts are constantly dwelling upon his nature gods and his rough yet kindly, uncivilized departed forebears. He is a lovable old man, full of quaint ideas.

Though seventy years of age when I first came to be at all intimately acquainted with him, now more than a decade ago, he still walks with a quick, firm step and carries himself as straight as an arrow. When not in drink, which, I am sorry to say is only when he can get no *saké*, and especially when he thinks he is quite unobserved, he wears a depressed, far-away, anxious look on his face. However, when he is kindly spoken to, his fine brown eyes sparkle and twinkle with animation and delight, and his wrinkled brows smooth themselves out with pleasure. He then looks as though he feared neither gods nor men.

Like his parents and grand-parents before him, Anra has his home on the top of a high hill overlooking the sea, so that what with the rushing river below him, the whistling of the winds among the trees above him, and the roaring of the mighty ocean beyond him, the noise about his dwelling is at times loud and weird beyond description.

288 Anra is a lonely widower and his only friends seem to be his three great hunting dogs. These live with him in his squalid hut. He is remarkably fond of them and, like a child with her dolls, frequently holds imaginary conversations with them. They are great pals and he could treat them no better even were they his own children. It was with great pride that he one day told me that these very dogs had once saved his life, for, having fallen one dark night on his way home, into a deep ditch from which it was impossible for him to climb out alone, they stood together on the edge and kept up a mighty howling and pitiful wailing till some comrades came and rescued him.

787
888
158 Once when I was in this man's district, he came to see me with a furtive, uneasy, anxious and restless look on his face like a frightened cat. He told me that he was sorely afflicted by visits from demons and was at that moment being pursued by most fearful and diabolical spooks. "Will you deliver me? Can you lay these obnoxious and uncanny ghosts? They are driving me mad, and I can get no rest," he said. Poor old fellow! I strongly suspected *saké* was at the bottom of it all. But he declared it was not so. It was the usual, natural thing with him. They came to him both by day and by night and sometimes showed their wicked spite for half a moon on end. He was so harassed that he ventured to come to me, for he could see no other help elsewhere, he said. This poor old man's madness took the form of persecutions by the disembodied spirits of dwarfs and giants![*]

Sometimes, he said, these creatures came to him singly and at others in great companies. They swarmed over the mountains in the north and rushed

---

[*] It may be remarked in passing that some of the Ainu believe that in olden times dwarfs and giants lived in Ainu-land and that all these have long since died out. My friend was evidently one who accepted this tradition.

along the river courses, dressed in the skins of bears, 787
wolves, foxes and dogs. Some even wore coats made 888
of fish skins. "They are hateful creatures," he said. 158
One would almost imagine him to be living in a certain astral state in the nether world which some people appear to believe in. Anyhow, I certainly found him serving his time in a purgatory of sorts.

The spirits would rush up his hill and surround his home and ridicule him. They called him all kinds of bad names. They touched his pride everywhere, for they scoffed at his hut, his furniture, his ancient heirlooms, his very best clothing, and even his little garden. The only things they let alone were his three beloved dogs. These alone seemed to be unaware of the presence of all these demons. He could only combat them by roundly storming at them in return—a process which I have heard going on more than once. "They are in the air even now! Listen! Do you not hear them?" he said. "Look!" he cried with a scared countenance and shaky voice. But I could see nothing, and all I could hear was the sighing of the wind in the tree tops and the murmur of the waves of the Pacific Ocean. And I told him so. But he would not be quiet. It took quite a long time to calm him.

Anra then told me that he was also troubled with 156
visitations from ancient Japanese warriors. And surely there is history behind this. These, he said, came up out of the sea, clad in armour and fully equipped for battle. From head to foot they were always armed and protected. When these come up to take away his land, as he supposes, he girds on his old sword and rushes toward the foe. Brandishing this weapon, and making the surrounding mountains resound with his war cry, he imagines himself to be in the midst of the enemy, fighting single-handed and doing the most wonderful execution. He tells me that he can really see the foe, even though he knows it to be a spiritual battle. In the end, he says, they retreat

158 defeated and in disorder, but only to return in greater force some other time. After these bouts he lies on his bed many days in a state of exhaustion and semi-unconsciousness. He told me that his father and mother before him, as well as his wife a few years ago, all died thus afflicted. Could I please do something for him? Could I exorcise the demons and purify his dwelling-place?

The old man took me to his hut, where I tried my best to sympathize with him and endeavoured to make him understand that it would be far better for him were he to go down into the plain below and live among other people, where the air was not so rare, and the roaring of the waves and rushing of the winds were not so likely to bring the sound of those voices. But such advice was absolutely useless and it did not do the slightest good to tell him that the apparitions were imaginary only. I then took another tack and spoke to him of his dear departed wife. I suggested to him that it would be a happy time when he was reunited to his beloved lost one. But here I soon found that I had only "opened my mouth to put my foot into it," as the saying goes.

It was truly a very great mistake on my part to speak of his deceased wife. At the mention of her the old man's ire gushed forth like a mighty sulphur-bearing torrent. The air was full of brimstone. I have never seen an Ainu so indignant and explosive. He was furious and I could imagine then what those poor visiting demons, dwarfs and warriors got. "Why," asked he, "should I want to see that lazy old hag? She was an ugly, slovenly, lean, old scarecrow and I never wish to set eyes on her again. She is now well out of sight and hearing; so let her remain forever! The noxious old hussy!" And so forth. I was much edified and amused. His views of the future life and mine did not accord. He knew the old lady and I did not.

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

I then thought how well his name suited him—Mr. Black Lily. 158

Anra is yet alive and is still persecuted by his demons and spooks. We still remain the best of friends and whenever I go into his district he never fails to come to visit me. Some twenty years ago, having no children of his own, Anra adopted a Japanese boy as his son. But it is a very sore point with him that a few years ago the young fellow got rid of the old man's property and ran away. And so there he is landless and very poor. But it is a pleasure to be able to say that he is now allowed a small daily portion of rice by the Japanese Government and so is able to keep body and soul together without any special anxiety.

The last time I saw this old man, (which was on July 16, 1926), he told me that he was still troubled by the apparitions, and earnestly asked me to write a charm for him which he could wear on his body. That he thought, would work a spell for him!

622
988
516

AN AINU CHIEF

CHAPTER IV

BATTLES WITH THE JAPANESE

In writing about Mr. Anra, the haunted man, I had occasion to mention his persecution by supposed giants, dwarfs and Japanese warriors. I had never before heard of a race of giants from these people, and until some definite tradition is forthcoming, one can not treat of them. But the warriors and dwarfs are different matters. For in all probability, traditions concerning these, and hereditary instinct, among other things, suggested these beings to his subconscious mind, and formed the basis of his mania.

648

175

That the two races, the Japanese and Ainu, were not on friendly terms at the beginning is natural and is proved by oral tradition as well as by ancient Japanese records. Besides reading of massacres in olden times, we are told of many hard contested battles between the two peoples. There are quite a number of mounds to be seen in the north of Japan which are said to contain heaps of the bones of those unfortunate Ainu who were slain in battles there. We read that the aborigines made very determined resistance against the invaders for many centuries after the latter had established themselves in Yamato, and we can very well believe this to have been so. The Ainu were a brave race and very fierce withal. In the year A.D. 720 they are said to have made so strong and determined an attack on the Japanese as to render it necessary to call out the soldiers of no less than nine Provinces to keep them back. In the end, however, they were effectually checked in an assault on the Japanese stronghold and driven back to the north of Sendai.

548 73 Records inform us that in the year A.D. 776 many of the Ainu chieftains about the northern barriers, which barriers were ever being pushed gradually back, made a great assault on their hereditary foes. They fiercely attacked a fort near Sendai and were so determined in their efforts that at last they took it with all the munitions and supplies stored there. Moreover, they killed the commandant and nearly all the garrison, and spread terror right and left throughout the country as far south as Tokyo, which was at that time known as Musashino. Many terrible battles were fought on land and sea, the victory sometimes resting on one side and sometimes on the other. But in the ninth century the terrible age-long conflict was brought to a close, the victory resting with the Japanese. In the year 855 a civil war broke out among the Ainu, and this so weakened them that when they rose again in 878 it was comparatively easy to deal with them. Since that time the Ainu have not given much trouble and are now a thoroughly subdued people and most loyal to their Japanese conquerors. Some of the chiefs who submitted are said to have become *daimyō*, and doubtless there were many inter-marriages of the two races, as in Hokkaidō at the present time. There are undoubted, ineffaceable traces of this mixture to be seen today throughout the old parts of the Japanese Empire.

558 55 When in his fits of madness, Anra, as was shown in the last chapter, supposed himself to be effectually slaughtering enemies in the shape of Japanese warriors, clothed in ancient armour. On such occasions he was "up and at 'em." He meant to avenge the slaughtered dead and to defend his own hearth and home on the top of his little hill. When a child, he had seen both his father and mother, and perhaps his grand-parents too, doing the same kind of thing and hearing the same sounds, as his wife also had done and died. Doubtless, too, he uses the same old sword which

had been handed down as an heirloom. I can not but 158
think that he was, when in these fits, living in the 155
distant past, his mind having been imbued with stories of the old battles which had been waged by his ancestors.

I hear in this madman another echo of his doomed race resounding down from the ages. I seem to see this poor old fellow, knowing him as I do, engaged in this strange psychic warfare, in this purgatory of war and bloodshed, flushed with the primitive emotions, the ardour and bitter hatred of the hundreds of battles his forebears waged in defence of their beautiful and beloved fatherland. No doubt this old man will die in the midst of one of these fights, so glorious to him.

Some reader may perhaps wonder whether or no Anra the madman's wild fits of visions and frenzy imply what has been termed a psychic "reversion to type;" in other words, whether he is not at such times in the spirit of his ancestors, whether or no his forefathers are now living over again in him the life they lived in history. All the savage hatred and fury of battle are there in full swing and measure. Such an idea would not be in the least contrary to Ainu psychic and religious beliefs. Indeed, it would be quite a natural thing for them to expect. Perhaps this will become more apparent as we proceed with our account of the Ainu. At all events, it is quite certain that the
people expect the spirits of slaughtered animals to [775]
return and take up their lives again and live on this earth in the same way as before; and the life of human beings and that of the lower orders of creation are thought to be of one and the same essence.

In his ravings, Anra imagines that he is being persecuted by what he terms, *Koropok-guru*, who are, he says, "fiends and dwarfs." Such beings, he informed me, were here together with the Ainu in olden times and were exterminated by his ancestors. That is the reason he believes they are on the side of

155 the Japanese warriors who appear. They were the
168 old-time enemies of the Ainu in common with them. He told me, furthermore, that they were pit dwellers.

172 That some people certainly did live in pits in
342 Hokkaidō and also in Saghalien cannot be doubted, the superstructure of many dwellings being in form very like the ice houses of the Esquimaux. But that they were a race of dwarfs remains yet to be proved. There are no human remains of such, nor are there any place-names other than Ainu in Hokkaidō, excepting those brought here by the Japanese. In the year 1878 I saw hundreds of the remains of these dwellings in the shape of pits, particularly at Kushiro. Some of the excavations suggested old fortresses, and from the heaps of stones they contained one might very reasonably infer that these were missiles used in fighting by those who occupied them.

It has already been shown that the aborigines of ancient Japan were called by a name which means, when translated from the Japanico-Ainu, "Dwellers in earthen houses," *i.e.* just "Pit-dwellers." In Saghalien the name for such dwellings is, *tocke*, "earth houses." They were built over shallow pits which were about three feet deep. The superstructure consisted of poles set up and bent over at the top ends; they were well covered with bark, straw and earth. There are stories which tell how the Tungusic inhabitants of Saghalien used to attack these dwellings by sudden swoops upon them, riding on reindeer, stuff lighted grass down the holes used for the smoke to escape from, kill the men as they rushed out, and take the women and children captive. We are informed that the Ainu gave up living in such pit-dwellings many years ago and the present inhabitants of Hokkaidō have quite forgotten all about such houses. The remains of them now to be seen mean nothing to them. The northern Ainu say they abandoned them because they were so stuffy. When used now, it is only

for a short time during the coldest part of the year. 172
There can be no doubt that these houses were very 342
unhealthy to live in, for of those 300 natives brought down from Shumushir by the Japanese Government in the year 1874, whom they placed upon the island of Shikotan off Nemoro, and who made for themselves pit dwellings, not one is left. They, *i.e.* those of them who did not return to their old homes, died of consumption for the most part. Only the remains of their dwellings are now to be seen there.

But, what, then, about the dwarfs? Anra called 115
them *Koropok-guru*. On asking him what that name 824
had to do with it, he told me that it was because they were such little demons that this cognomen was given them. They were so tiny, he said, that several of them were able to live together under one leaf of a petasitis, which is called *korokoni*. It is named *fuki* in Japanese, and is the *petasitis japonicus, Miq.* This plant grows to a great size in some localities in Hokkaidō. The largest I ever remember having measured was four feet one inch across and the length of the stem was over five feet, which stem is used for food by both Japanese and Ainu. No doubt what he had to say about the origin of the name was interesting, but it was not at all satisfactory to me, for I could not bring myself to believe that *koropok* and *korokoni* meant the same thing.

The following is a short story told about these 539
people. "In very ancient times a race of people who 773
dwelt in pits lived among us. They were so very tiny that ten of them could easily take shelter beneath one petasitis leaf. When they went fishing they used to make boats by sewing the leaves of *sasa* (bamboo grass) together, and they always fished with hook and line. If a single herring was caught, it took the united strength of the men in five boats, or even ten sometimes, to hold it and drag it ashore, while whole crowds were needed to kill it with their clubs and spears. Yet these divine little men used to kill even

539 great whales." So much did the Ainu despise those
773 supposed "little men."

But the whole crux of the matter lies in a word, and philology has been very hardly dealt by sometimes. Take two instances only as examples of what I mean. In studying Hebrew it was once remarked by a student that it seemed to him that the principle of the language was this: "Every consonant is interchangeable with the others and the vowels do not count!" But to get nearer home, a gentleman was once very much exercised as to the derivation of the Japanese word, *neko*, "cat." He thought, and thought, and thought again on the problem. At last he said to himself, "Cats eat rats and seem to be very fond of them. Now the word for "rat" is *nezumi*, and "to be fond of" is *konomu*. Now I clearly see the reason. *Ne* is the first syllable of *nezumi*, "rat," and *ko* is the first syllable in *konomu*, "fond of." So we have *ne-ko* "fond of rats!"

Koropok-guru, as these supposed dwarfs are named, can by no manner of reasonable means be made to mean "dwarfs" or "dwellers beneath the petasitis." Its unforced, simple meaning is "people who live below," *i.e.* "pit-dwellers." And I believe these pits were none other than those which the ancient Ainu, Tungus and Oroks tribes used to live in, as men do even now at times in the north. I repeat, we find no names of places in Hokkaidō in any strange language. To Anra, however, in his hysterical ravings, these beings were very real, and according to him they were wild, spiteful, intolerant and malevolent demons.

CHAPTER V

THE AINU AND OROKS AT WAR

A
G
648

One day, when we were staying at Hakodate, we had Chief Penri with us. On a certain afternoon he went out and returned in a very wrathful mood, "for," said he, "I have just met an *Orokata* (*Orok*) who was very rude to me." "Oh," I replied, "who was he and what has he been doing?" "The beast! He didn't do much," he replied, "but his manner was very condescending and his speech most haughty." "Oh, is that all?" I said. "No," he said, "it isn't. He actually had the impudence to offer me tea to drink!" (Penri of course wished for *saké!*) In this little incident we find another echo of the past, for the feelings these two worthy men exhibited toward one another were of quite a hereditary nature.

The Ainu of Saghalien have for untold ages been in close contact with the Orokata, or Oroks, as they are now called in brief, and their traditions give us to understand that they were not always on very friendly terms with each other. The Yezo Ainu from of old knew of the Oroks, and Chief Penri had no good word to say about them. The Orok tribe, as the legend now to be cited will show, used reindeer as beasts of burden, and not dogs, as the Ainu did.

A
648
539
G
646

"There were six Ainu gentlemen who had their homes at Taraika. One of them one day went to visit the Oroks, who he found kept a big herd of reindeer (*Cervus Tarandus*). Upon entering one of their houses, he sat himself down by the hearth, and his host expressed great pleasure at meeting him. He set before

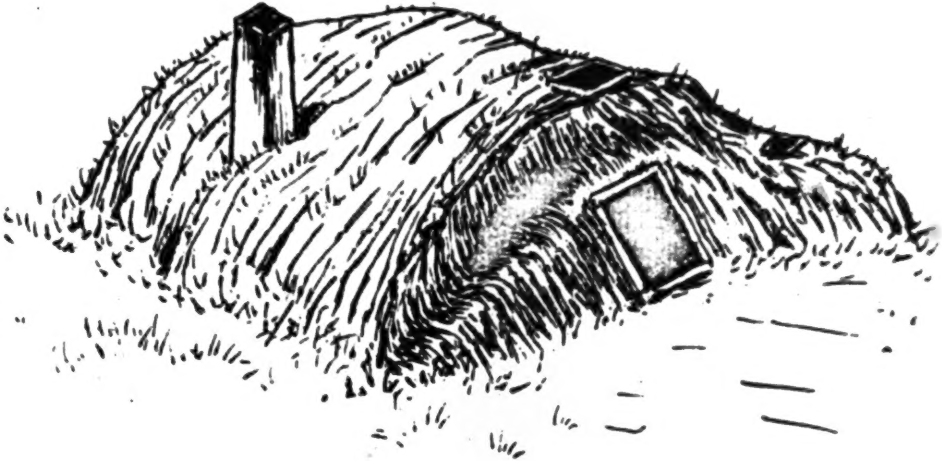
A
539 him for food the stomach of a reindeer, well beameared
648 with what he took to be filthy stuff, unfit to be eaten.*
G The gentleman was greatly offended and utterly
648 refused to touch it. And he very soon went back to
his home in Taraika, where he told the other five
gentlemen what had happened.

"The Ainu then went up to the place where the Oroks dwelt, to a village called in their tongue Unei, and slew all the people living there, both male and female. But as it happened, just one young man escaped to the herd of reindeer, mounted one, and made off as fast as he could go. He arrived at a certain village and reported to the people what had happened.

G
[262] *We are told that the Oroks are very fond of reindeer stomach cooked and well besmeared with the half-digested matter taken from the inside. Hence the Oroks in this instance had no intention of insulting their Ainu visitor, but rather they desired to honour him with the greatest delicacy in their power for his dinner. But, owing to not being used to such food and through lack of knowledge concerning Orok customs, the man took great offence and went home and told his friends about it. They, too, got so worked up over the matter that they made it a *casus belli.*

I will make a digression here in order to show how I myself once made Chief Penri very wrathful by transgressing a law of etiquette.

I was one day very busy in the hut, packing up my goods preparatory to taking a journey to Hakodate, and was placing the things in a mat ready to roll up. Penri, in his eagerness to help and please me, would persist in bringing me just such articles as I did not wish to take and at last I told him that unless he desisted I would roll him up in a mat also. The old man immediately flared up in anger and I was much troubled at this. I could not tell why he should be in such a fury, till Mrs. Penri informed me that to tell another he would roll him up in a mat meant to say that he would bury him! I quickly apologized and made him understand that I by no means meant that.
A
[764] I was then told that the Ainu buried their dead rolled up in mats. I informed him that we knew nothing about that, as our customs were quite different. The incident closed very happily and the poor old fellow kissed my hand! I allowed him to help all he could and the next time I came to Piratori gave him some dried fish.



NORTHERN AINU PIT-DWELLING

Upon hearing the news, they made themselves many arrows and prepared themselves for war. A 539 648

G 648 "By and by the winter came and some of the Ainu people of Taran took their lines and went fishing through holes made in the ice. Suddenly there appeared, coming down from the lake, a great bunch of reindeer. The Oroks rode them, carrying on their backs quivers well filled with arrows. They rushed suddenly upon the Ainu who were fishing, and, taking them unawares, shot at them as they were busy holding their lines at the ice holes and killed them all. But there was one man there doing nothing; he was idle and empty-handed. This man rushed off post haste to Taraika. Although the pursuing man rode a swift reindeer after him, he was unable to overtake him. Just midway between Taran and the mouth of the river at Taraika there was a grave in which a man had been buried. To this the fleeing man rushed, wrenched the lid* off the coffin, and took out a bow covered with thin layers of bone and two arrows which had been put in with the corpse.** These being now in his hands, he tightened the bow string and placed one of the arrows in readiness for the approaching Oroks who were seeking his life. As they came nearer he drew the bow against them. But the string snapped, so that it was quite impossible for him to defend himself further. Then the Oroks shot their arrows at him and killed him.

---

* The coffins were left with the tops above ground.

**Thus, then, we have it clearly stated that in olden times the Northern Ainu did, some of them, bury in coffins, and also that they did not always break the bows and arrows before placing them beside the corpse, in both of which respects they differed from the Ainu of Yezo. A 764 184 Some of the bows of the best kind which were used by the Saghalien Ainu had thin slithers of bone, like those used by the inhabitants of the Amur region, twisted round them. This, I believe, was for ornamentation as well as to strengthen them. In Yezo the bark of the cherry tree was so used, and they looked very pretty. A [241 171]

A
539
648
G
648

"When it was dark, the Oroks came to the village of Shishka. The Ainu living here occupied earthen houses. As soon as they arrived, they entered the enclosure round the houses and threw much lighted grass down the smoke holes.*

"The inside of the dwellings burnt fiercely, as a very great deal of lighted stuff had been thrown into them through the smoke hole in the roof. They then tore off the chimney coverings so as to make the fire stronger, and they also pushed burning grass through the doors. The whole of the village, together with its people, was burnt up. Every single being was slain.

"After this the Oroks went off to the village of Taraika where the aforesaid six Ainu gentlemen dwelt. But upon arrival they found all six of them encased in armour and keeping careful watch night and day. Seeing them so prepared and keeping such strict watch, the enemy took fright and went off across the lake. They came to the village of 'The Cape' (*Notoro*), where they gave battle. After that they passed along the shores of the 'Bay of Patience' (*Tan-atui*) and came to Karere. Here also they found the Ainu dwelling in earthen houses. They set fire to the dwellings by pushing lighted grass down the smoke holes and so burnt all completely down. They killed all the men as they crept out of the houses but carried away the

---

A
[342]

*Although I have stated again and again that the Ainu formerly used pit-dwellings, especially during the winter months, there are still many Japanese of the present day who contradict this. But, as has already been mentioned, who is here written is in strict accordance with ancient Japanese history. Moreover, the old legend now cited actually tells us that they really did so. Of course, the smoke caused by the lighted grass would very soon drive the household out into the open and make all an easy prey to their enemies.

The pit-dwellings all had small holes left in the roof for the escape of steam and smoke, but besides these there were chimneys so constructed that they could be tightly closed when the weather called for it. They covered these from the outside. These coverings the Oroks tore off to make a greater draught. It was a cruel war and they were in deadly earnest.

Goldi RX3

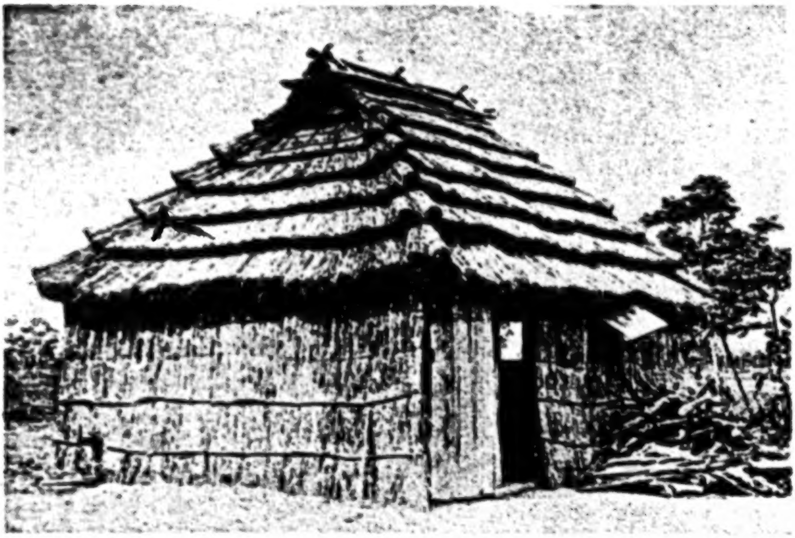
women into captivity, where they married them. Yes, they seized the Ainu women of Karere, married them, and had children by them." And so this war came to an end.

A
[539]
648
G
648

The legend tells us that the Taraika gentlemen were dressed in armour. The word used for "armour" is *kusari*. The *kusari* were coats made of cords and nets covered thickly with adhesive mud or clay well dried in the sun. Sometimes the foundation consisted of salmon skin. Rather bad for wet weather warfare, I should imagine! I have also heard of coats covered with stones tied on with string used as armour. Ainu bows were often made of yew, and though short were quite strong.

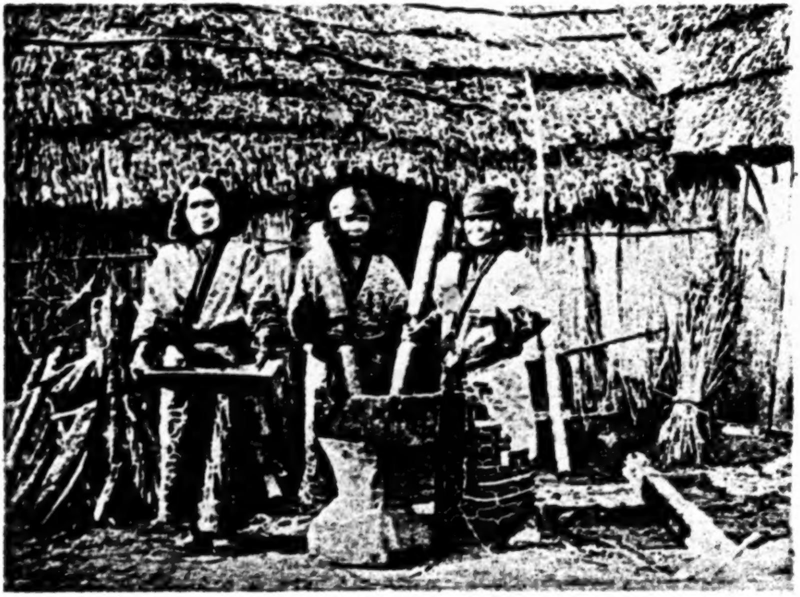
After reading this story we may well expect to find a great blood relationship between the Ainu and Oroks. In fact, it is said by themselves that they no longer fight with one another because they are so closely related. Neither likes to begin a fight, they say; yet, "if our friends over yonder desire to begin a quarrel, we are always ready to fall in!"

342



A SMALL HUT

462
416
302
291



WOMEN POUNDING MILLET

CHAPTER VI

THE VILLAGE COMMUNITY

"Before the tremendous shock of present-day civilization, 177
with all its harassing worries, vexatious rules, 178
unbending laws, burdensome taxes, and crowds of immigrants,
came upon us," say the Ainu, "our fathers
had an easy time of it, without care and anxiety, and
lived in quiet contentment and general happiness.
But now all is change and the struggle for existence is
wiping us out!" Poor fellows, they feel it sadly, notwithstanding
all the protection and sympathy they
are now getting.

According to ancient tradition, the Ainu people 621
never had a monarchy. The elders of the race divided 622
the government among the inhabitants of the separate
villages, thus making each village community a small
semi-independent state. And it seems to have worked
well. The elders of each village assembled, I was told,
and chose a chief and two sub-chiefs to manage the
general affairs of the people, the women also being in
attendance when such were being chosen. The principal
chief, or, in the case of his absence, one of the [585
sub-chiefs, was present at funerals to assist in burying
the dead, or at marriages to signify his consent and 764]
cheer the young couple with his good wishes, or to
assist in dividing up the meat or fish brought in by
the hunters and fishermen.

The chiefs, together with the people, including the 627
women, made the laws and sat in judgment upon the 692
law-breakers. There were no law codes or clearly [671]
defined prescriptive rights, for the Ainu had no script.

627 692 The punishment of minor offences and recognized crime was left pretty much to the injured individual and community.

622 627 It was the duty of the principal chief to lead the people in hunting, fishing, and fighting, in conjunction with the sub-chiefs, and to take a prominent part in the national bear festival. He had to attend to the division of the land among his people, to point out to each woman her garden plot, to visit the sick, settle disputes, pronounce sentence on the guilty, and name children. All trials took place in public, and unless [623] the assembled elders of the people assented to the decision of the chief, his judgment was void. This was sometimes practised in secret by the people when I first went among them. That they had recognized advocates to assist in disputes will be seen further on.

622 562 593 [184] In so far as the Hokkaidō Ainu were concerned, in very remote times, and in very small villages, the chief authority was naturally vested in the head of the family, though in Saghalien the mother had a great deal to say in the matter, even taking a higher place than her husband. The husband and father, in Hokkaidō, could do pretty much as he pleased with his wives and children. He could, for example, divorce [586 428] any or all of his wives or disinherit his children. He could punish any member of his family as he thought proper. But, notwithstanding this, it was thought to be better form for him to consult his chiefs and companions in these matters.

621 How this came to be so was explained to me in this way. Suppose any single individual or family should move away from all friends and build a house in the wilds at some distance from any village, as was sometimes the case in Hokkaidō, this would become the nucleus of a new village. Such a settlement would naturally come under the rule of the father, who, as new huts were built near him for the accommodation of his sons as they got married, remained head of the

growing clan. Then, as old age came on, he retired 621
and his eldest son acted more and more in his stead [888]
and at his death naturally succeeded him as head of
the community. Then as the years passed by and the community increased in numbers, the whole village, of course, wished to have something to say in matters affecting any one of them, because each household was related to every other. A person could not, therefore, touch any member of his own family without giving offence to every other individual in the village. A kind of republican or community government, for this reason, became a necessity.

When I came first among them, the people had no 622
large buildings set apart as clubs, temples, or assembly 344
rooms. That they had no temples does not mean that they had no religion, for what has been written in these chapters proves them to have been exceedingly religious. When there was a meeting to be held they assembled in the chief's hut. I have come across a word which is very interesting and seems to imply a community house and would be, most likely, the original home of the first chief and his family of sons and their wives. The word is a compound, *Kotan-uni*, and this means literally "Village-home," and carries one back to very olden times. If "Assembly-room" or "house" had been intended, the word *uni*, "home," would not have been used, but quite another one, namely, *chisei*, "house." "Village Home" is very beautiful and very suggestive.

There was also a paramount chief of a whole district who was called in to help at very important meetings—such meetings as took into consideration trespassing from one district or clan upon another's recognized domains. When there was intertribal or other war to be made, such chiefs were the generals of the various army clans.

When going on trading expeditions, also, it was the 622
chief's place to take the lead. In early times it is 439

622 asserted that they traded with the races living in
439 Eastern Siberia, and with the Kurile and Aleutian
Islands and with Kamschatka. They also did much
[437] trade by barter with Matsumai. Chief Penri informed
me that his ancestors traded with Manchuria. As
proof of this he showed me a string of Manchurian
cash, the brass bowl of a tobacco pipe, and some brass
rings with which the Saghalien Ainu women decorated
their belts.

681 The Ainu community had various methods of
punishing offenders, which were regulated by the dif-
[761] ferent misdemeanours committed and the dispositions
of the judges and people. They never appear to have
favoured the death penalty, since they considered
death no punishment at all. Infliction of pain or dis-
grace only did they consider worthy of the name of
punishment, and the more severe the pain the greater
the punishment. Tying up with cords and beating
was the most common method of punishing offenders,
though this was superadded to other kinds in some
[755] cases. The mad were sometimes treated in this way.

For breaking into a granary a very sound beating
[685] was administered for the first offence, and this was
a great disgrace. For the second, sometimes the tip
of the nose or the lobes of the ears were cut off and
the offender was driven out of the village and boy-
cotted. For breaking the seventh commandment, it
[684] used to be the custom to impose fines, or to tie up the
hands of the male offender behind his back and then
hang him up by the hair of his head with his toes just
touching the ground, and give him a whipping. The
female was generally allowed to go free in disgrace,
though sometimes she came in for a flogging. Single
people were generally made to marry.

682 For murder it was customary to cut the tendons
of the feet, thus maiming the culprit for life. The
tendons were severed close to the heels. This was a

terrible punishment, for a person thus treated could 682 not possibly do any work or go hunting. He was a burden both to himself and his friends. Many years ago I saw one man who had been thus treated and he had to crawl about on his hands and knees. I have heard also of the very incorrigible being banished to a place they called "The land without trees and birds," which I believe means Siberia.

There were also several kinds of ordeal which were 681 applied as punishments on occasion. Thus,

(1). *Hot water.* A very large cauldron, such as the Japanese use for boiling fish when they desire to extract the oil, was procured. This was filled with cold water and placed over a big fire. When fairly warm, the victim was popped into it. Here he had to remain till he confessed his crime or till the people thought he had been punished enough.

(2). Another method was to heat water up to boiling point and then make a suspected person thrust his arm into it quickly. If afraid to undergo this test, his guilt was said to be proven. If, however, he thrust his arm into it and received no harm, he was said to be innocent.

(3). *The hot stone.* Sometimes a stone was heated well and the criminal was asked to hold it in the palm of his hand. If he refused, he was considered to be guilty, or, if he took the hot stone and got no harm from it, his innocence was fully established.

(4). *Water drinking.* I was also told that a suspected 681 person or criminal was sometimes made to sit 272 down before a big bowl of cold water and remain there 273 till he had swallowed the whole of it. Indeed, Penri told me that sometimes the man was made to keep his mouth to the bowl till the water was all gone. I should think this would be a particularly severe punishment to some Ainu, for they do not like to drink water, as they are so very fond of whisky.

681 (5). *Throwing the cup.* This consisted in causing a person to drink a cup of water. When this was done, he was made to throw the cup behind him, over his head. If it lighted the right way up, the innocence of the individual was supposed to be established; if otherwise, he was proved guilty.

(6). *The tobacco ordeal.* A favourite way of trying women and girls was to make them smoke several pipes of tobacco, and, having knocked the ashes out of the pipe into a cup of water, compel them to drink it. Those who could smoke the prescribed amount of tobacco and drink the ashes without feeling ill were pronounced innocent; those who could not do so were said to be guilty.

(7). *The stake.* This punishment and ordeal consisted in tying a person to two stakes driven into the earth. The arms were stretched out to their full extent and tied to the stakes. Next, the legs were treated in the same manner. Anyone tied up in this way had to remain there till he either made a complete confession or had received sufficient punishment.

Beating with a thorn bush was also one way of inflicting punishment. When applied to the naked back, it sometimes caused such sores that it took a very long time to heal them. My informant told me [762] that, rather than undergo some of these ordeals and punishments, people had been known to commit suicide. These were all ancient methods which are now seldom practised, and when indulged in, it is always in secret, and among private friends and relations.

627 In olden times the Ainu often used to settle their differences by open discussion at recognized places [184] rather than by an appeal to arms. And I am given to understand that this custom used also to prevail farther north. Yet these people have been called "savages"! When a case was to be heard, the chiefs and elders of the people, men and women, too, would

meet at the appointed place on a given day, the 627
younger folk also being allowed to be present. The disputants would carry on a wordy conflict through their selected representatives, lasting for days on end sometimes, if the cases required it, and the question as to which side had won would be decided by the vote of all the elders assembled. Many local differences were settled in this way, though the tribal [628]
quarrels were more difficult and arms were at times resorted to or night raids made. The assembly also determined what fines, if any, were to be imposed. This plan suited the people well and they abode faithfully by the decisions arrived at. The fines usually [681]
consisted of the skins of animals, dried fish, beautiful seal-skin garments or heirlooms.

It should be understood that the Ainu settlements 421
were mostly along the rivers. Those dwelling near 361
the river banks in any district would lay claim to these as their own peculiar property in which to fish, and to the surrounding mountains and plains as their personal hunting domains, thus making certain territories their own private property, in which none but the owners 224
had any right to hunt or fish. Transgression of these 226
unwritten but well understood fishing and hunting 685
rules meant tribal discord and intertribal quarrels. 627
When these could not be easily settled between the villages where the poaching had taken place, the people were called together and the matter was openly considered and adjusted. In the special instances I have now in view, the "Stone of Contention" was the place chosen, and the cases were carried on in a dignified manner with all due religious and ceremonial rites and respect.

I once knew a very affable and courteous Ainu 117
whose name meant "Mouth of Peace." For short I here call him Mr. Mo, the first syllable of his name, which means "Peace." He was quite a well-to-do man, for at the time I first knew him he had in his posses-

117 sion nearly thirty Hokkaidō ponies, a fishing boat or two, and a goodly supply of fishing nets. A more cheery and lovable person I have never met anywhere. He was one of "Nature's gentlemen," and was the recognized champion controversialist and most successful advocate for miles around his village. His services were much sought after and his fame had spread abroad to districts far away. I was by his side two days before his death, and we then had some very interesting and confidential conversation together. He actually went so far as to ask me to keep an eye on his family and see that no harm came to any of them after his decease.

Not far from Mr. Mo's house, and about midway between his village and the next, there is a stone still *in situ* which goes by the name of "Stone of Contention." This used to be the rendezvous where controversies were held and judicial cases settled. It was to this stone my friend used to go as advocate. Many times, I was told, did he go there and contend for the right. He was a wise and upright man and as honest as honest could be. He was indeed and in truth a bringer in of peace and harmony, sometimes pleading with the contending parties even with tears. This "Stone of Contention" was supposed to stand [778] there as a witness to what was said and done. Fetishes were made and offered to it, libations presented and drunk before it, and it was a special object of veneration and worship on particular occasions, such as those now mentioned. Free speech also was allowed on these occasions.

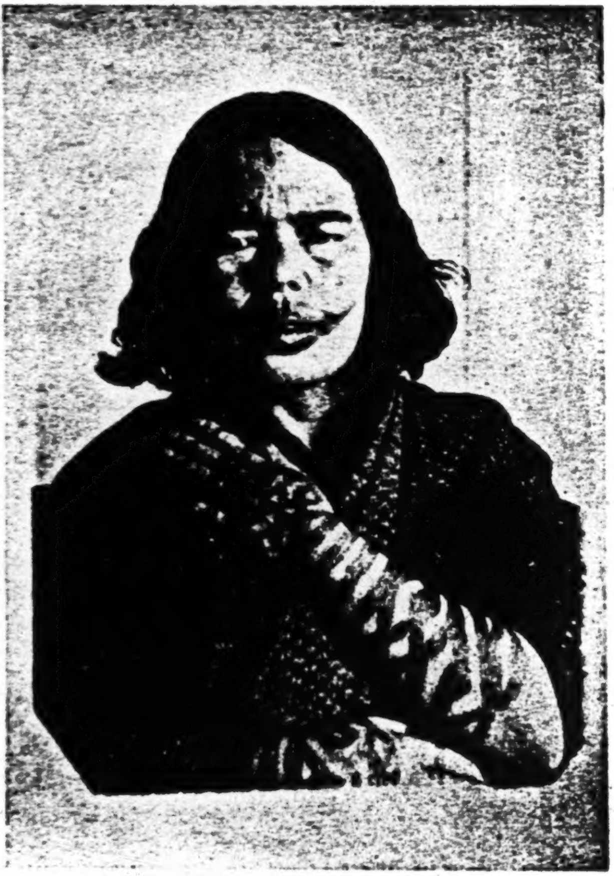
A year or two before his death, Mr. Mo one day took me for a walk and showed me first of all a flat rock on the top of a hill, which was called the "Watch Stone." From it a good view was to be obtained, both inland and out at sea. He explained the name by telling me that the ancient Ainu, in their days, used to stand or sit on this stone, keeping watch against

enemy Japanese during their wars with them. It was 117
also used as a lookout post for spotting shoals of fishes nearing the coast. Then he took me to see the places among the rocks where the men used to set their spring-bows charged with poisoned arrows. I found all this most interesting. But times have now radically changed and we may not expect to hear anything more about such goings on. How Mr. Tee was accidentally shot in the thigh and killed by one of his own arrows will be told in a later chapter, showing that Ainu poisoned arrows were not meant to be played with.

In respect to the "Stone of Contention" mentioned 627
above, it is quite interesting to remark how objects 178
used in olden times for one purpose become changed for another as the days pass by. Formerly this stone stood for peace and was worshipped as though it were alive and knew all that went on, and had some sort of magical power inherent in it. Now, however, it seems to mean, "Keep on your own side of the line or woe betide you." The stone is never resorted to now for purposes of carrying out the good old Ainu law of settlement by arbitration, and its former use is to all intents and purposes forgotten. But the stone is one more echo of a doomed race. Japanese law and methods now prevail. Still, the stone is there as a witness and I hope it will be a thundering echo of the past, and so be allowed to stand.

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

304
562



A TATTOOED WOMAN

[p. 44]

CHAPTER VII

WOMEN AND THEIR TATTOOING

The first thing which struck me on coming to Ainuland, as indeed it has struck others before and since, 304 563 was the dreadful tattoo markings to be seen on the women, particularly round their mouths. To me it looked hideous, while by them it was, no doubt, thought to enhance their beauty. Seen at a distance, it makes them look for all the world like men. It is placed on the lips, hands and arms, and in some districts across the forehead as well. The custom will soon be a thing of the past, as none of the children are now being [178 tattooed. It is done by incision as among the Melanesians, 171] and not by pricking, as among the Japanese. As long as thirty years ago, and from time to time since, young women have on occasion come and asked me to take the marks out for them if possible. They had begun to look upon the practice as a sign of barbarism and were growing quite ashamed of the old custom. I was sorry for them, but having been cut in with knives, they were marked for life. Some of them even wept when I told them it was impossible to remove the stains. I will give an example of a conversation I had one day with a woman about twenty-five years of age.

Self. You have something you wish to say to me. Please tell me what it is.

Woman. Yes, Sir. I have come to ask you if you will kindly take out my tattoo marks.

Self. But why do you wish to have them removed?

304 563 *Women.* Oh, Sir, I'm ashamed of them. They mark me off from the Japanese as a being apart from themselves and they look down on me as something inferior.

Self. What makes you think the Japanese look down on you for being tattooed?

Woman. They do. I feel it. They speak to me in the lowest of coolie language. They seem to treat untattooed people better than they do those tattooed. Please take it out for me if you can.

Self. But why did you have it done?

Woman. I didn't, Sir. My mother did it all, and it was begun when I was very small and continued till I grew up.

Self. Oh, I see. I am very sorry, but I have already asked a good city doctor about it, and he tells me that it has been cut too deeply into the skin, and as the colouring is indelible it cannot be removed.

304 The poor woman was greatly distressed and left my room weeping bitterly. She wanted to raise herself to the level of her Japanese sisters, but the tattoo marks kept her back. And even when I told her that, did she show herself worthy, the tattoo would be no greater stumbling block to her than the blackened teeth of old-time Japanese women were in their case, she would not be comforted. Yet notwithstanding all this, strange as it may appear, even now, when having a dance or friendly meeting among themselves, the young women at times don their ornaments and paint each other with Indian ink; but as soon as the fun is over they go and carefully wash it all off again and return to normal. We have often seen this done in the back quarters of our home in Sapporo.

304 177 Right from the very beginning, I tried to get the women to leave off this custom, but I soon found my-

304 177 self up against a very difficult problem, and had to go along with great caution. Later on, when the women brought their babies to me to name, I used to say, "Do you want your child to be brought up like a Japanese girl or an Ainu maiden? If she is to be tattooed like an Ainu and so kept out of sisterhood with the Japanese, I will give her an Ainu name, but if you prefer to have her like her Japanese sisters she shall have a Japanese name and not be tattooed." This worked the miracle and soon they began freely to ask for Japanese names, and thenceforth the tattooing became far less frequent and has now ceased altogether.

304 I suppose one will never get to know the real origin of the custom. Sitting by the Ainu hearth, I have heard the matter discussed. But not with much satisfaction. Thus I heard one person say to her companion, "Our grandmothers tattooed themselves because the old pit dwellers of Hokkaidō were so ornamented. Our people thought it so beautiful that they imitated them." "No, not so," said the other, "but when our ancestors fought with those pit dwellers, they took a lot of the women prisoners and tattooed them as their wives were, so as to know them again if they ran away." And so the controversy went on. But leaving further stories till later, I will now show how the tattooing is done.

Some birch or ash bark is taken from a tree and put into a pan where it is well soaked. After this a fire is made under a pot into which all has been put, and it is well boiled. When done, more bark is brought and burnt under the pot till the bottom is well blackened. When this has been thoroughly done, a woman takes a small sharp knife, cuts a few gashes into the part to be tattooed, then takes some of the soot from under the pot on her finger and rubs it well in. She next takes a piece of cloth, dips it into the decoction in the pot, and with it washes the part operated on. The centre of the upper lip receives the

304 first touches, then the lower lip, and so on alternately till the tattoo reaches almost from ear to ear.

304 585 But we ask what is the real significance of the custom? Briefly I take it to be the wedding ring, but it is worn round the mouth instead of on the finger! I am quite convinced that it means taboo, though the Ainu seem to have lost that idea now, while in practice it is really so. I have on several occasions been called upon to arrange marriages for the people, and whenever things have gone on satisfactorily, I have noticed that the bride goes and has her tattoo finished round her mouth, and this is never completed till one has been betrothed or married. When the tattoo has been finished, all know that she is a married woman. She is set apart. Her fingers and arms are then done. So henceforth her mouth must speak only for her husband, and her tattooed hands and arms must work now for him and her offspring. But I must say that this custom is not always safe, for I have seen many with very swollen and sore lips after the tattooing has been done.

888 304 I was travelling a long time ago through the forest when far away in the interior I came across a tiny hut, standing quite by itself on the bank of a small stream. It was, as I thought it would be, a lodge set up there for an old person to die in. On going to look, I saw a very aged woman sitting by the hearth, stripping fibre from elm bark, with which to make cloth. She was quite blind but could do this very nicely. It was an old custom to place the very old people in little huts and feed them there till they died, on which event the place would be burnt down. The custom is dead now [178] and will not be revived, I hope. I thought it was a very cruel thing to do, but they did not seem to think so at all and quite expected it to happen to them if they lived too long. I entered the hut and sat down opposite her, as I wanted all the information I could get about olden times, which one could not hope to

obtain from the younger generation. She told me she 304
was ninety years of age, which I could well believe. I 888
was seeking information about tattooing. So I said [115]
to her.

Self. Your mother tattooed you very cleverly. I have never seen it better done. (This seemed to please her).

Woman. Ah, yes. My people took a pride in this when I was a child. But now, alas, the customs have changed.

Self. Yes, indeed. Let me see now, what was this tattooing called when you were very small. What did your grandmother, for instance, call it?

Woman. Ah, yes. Its old name was *anchi-piri*, and this means "Blackstone wounds."

I was delighted to get this word, for I had never heard it before. It carried my thoughts right back to the time when the Ainu used obsidian knives. And this linked them up with the stone age. It was a ringing echo from the past. I spent a very profitable hour with this old lady and she told me she had also some
tattooing done on her back, but this was done in order [757]
to take away some pain she had there. She could tell me nothing about the origin of the custom.

I used to try my very best to get the Ainu mothers 304
to promise not to tattoo their girls, but to bring them [177]
up as the Japanese mothers did theirs. But it was in vain. Old customs die hard. And, they said, "When Aeoina the divine and his sister came down from heaven, the latter was tattooed, and before her departure hence she introduced the custom among the Ainu women." When some of the children or younger women began to rebel against the custom, both men and women intimidated them. The women said, "The divine sister of Aeoina taught us that if any woman marries a man without first being tattooed in a proper

304 manner, she commits a great sin, and when she dies will go straight to hell." The men said, "Untattooed [775 women may not take part in any feast, for to do so 562] would mean dishonouring the gods and men alike. Indeed, it would bring down the wrath of heaven upon both themselves and the assembled guests. Women untattooed go to hell when they die, and upon getting there the demons assemble with big knives and do all the tattooing at one sitting." This indeed, would be very painful.

One day I heard the following statement made as to the reason for tattooing the girls and women: "There is a good deal of bad blood in women which must be taken out. Tattooing was therefore introduced as a means of letting some out and so keeping the body strong." Another person said, "Tattoo marks are placed especially upon the lips and arms because [753 they are the most conspicuous parts of the body. They 776] are put there to frighten away the demons of disease. Now, the wives of the gods of heaven are every one of them thus tattooed, so when the demons come and find the Ainu women marked in the same way they mistake them for goddesses and forthwith flee away." Again they say, "When the eyes of old women are growing [753] dim, they should retattoo their mouths, for thereby do they strengthen their eyes." And once more. "Should contagious disease strike a village, the women should retattoo one another, and this will drive the demons away."

304 178 What ingenuity! What artful stratagems they have worked up to save the life of a dying custom! But all is in vain. The rapidity with which things have progressed here since the Japanese have taken a real and kindly hold on matters is phenomenal. Since 1876, when I first came to Hokkaidō, things have gone on so rapidly that when comparing Then with Now I feel myself to be a very Rip Van Winkle.

304
1539

On walking through the forest one evening with an Ainu chief, we had to pass through a marsh, and I was much struck as we went along by a peculiar and very loud noise coming from among the reeds. So loud was it that we could not carry on any conversation, for if we attempted to do so the noise was immediately enhanced. *Oat, oat, oat*, came the croaks from every direction. And "Beasts, beasts, beasts! Demons, demons, demons!" answered the chief in return.

On reaching home, by which I mean the chief's hut, I seated myself on an empty *saké* tub which served as my chair, and began to question him as to who the "beasts" and "demons" were, who were making all that noise. "Ah," he said, "they are demon frogs." And so he, his wife and I spent a happy evening discussing this matter. Said he: "If you will catch a marsh frog and examine it, you will find marks on it resembling the tattooing of women. They sprang from a woman who was cursed by the gods and punished by having her body changed into a frog and her soul into a demon. All that is left to show that it was once a woman are the slight traces of tattoo marks which by a careful scrutiny may be found on its hands (fore feet)." It was very pathetic, sitting there listening to such folklore, cited and thoroughly believed in by this old man and woman. The following is another story:

"In olden times there were a man and woman who became husband and wife. After a few months they did not get on well together. This was because the woman was a bad character. She was disobedient to her parents and in the end bewitched them so that they died. She also killed her husband in the same way. In the course of time she married no less than six husbands, every one of whom she killed by her wicked spells. But God observed all this and was angry with her. He therefore punished her by turning

304 539 her into a frog and casting her far away into a marsh. At the same time He said to her, 'O thou wicked woman, I indeed made thee good in the beginning, but thou hast lived an abominably iniquitous life; thou hast not only slain thy father and mother but thy husband besides and several others. I am therefore now turning thee into a frog. Thou shalt henceforth live in marshes and on the edges of lakes and ponds, and thou shalt become a fiend. Thou shalt spawn young frogs and hop about in the slime of the most filthy places. If thou shouldst venture into the dwellings of men, they will without more ado knock thee on the head and throw thy carcase away.' So spake God.

825 304 539 "This, then," said my chief, "is the true account of the origin of frogs. It is because a woman was the ancestor of these creatures that they have the tattoo marks on their hands. Now, there are some people who, out of sheer pity, say in so many words that frogs are divine; but they are not so in reality. They are demons. Yet as they were once human, and followed the customs of men and women, they still go to the Main Island of Japan every winter to market. When they return they eat, drink and make merry in their dwelling places. This is the noise one hears in the spring time—*Oat, oat, oat.*"

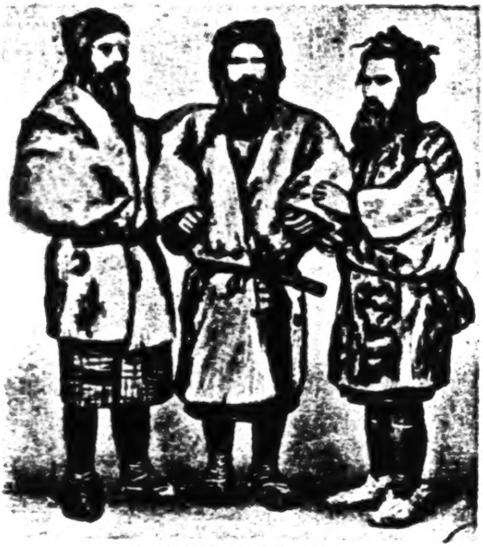
In continuing his lecture the old man said, "Frogs are called by three names which are: 'Dwellers among reeds,' 'Dwellers in lakes' and 'Creatures which go on trade visits.' As a whole class they are called 'Hoppers' and 'Hop-and-eaters.' They are given the last name because when they see flies or other insects upon which they feed, they open their mouths, blink their eyes, hop forward and suck in their prey. It is because they go to Japan in the winter that they are named 'Creatures which go on trade visits.' Those we have just heard in the marsh have now returned and are making merry."

2: Batchelor M-5 (1877-1924)1927

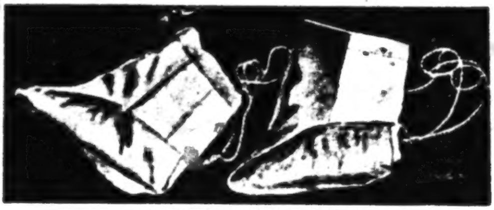
AB6 Ainu AB6

291

302



WINTER CLOTHING



SALMON-SKIN SHOES

SANDALS

[P. 52 (A)]

Before retiring to our rest, the chief said he would give me just one more legend connected with tattooing. 539

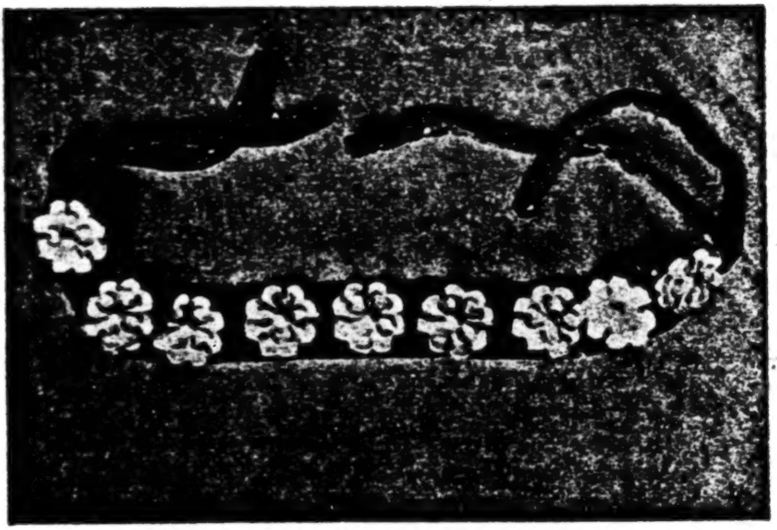
"Once upon a time a beautiful little sparrow threshed out some millet, placed it in six tubs, and set it by the east end window to ferment. After a few days had passed, the gods desired to partake thereof. The scent of the brew filled the whole house. When it had been strained and the time appointed for the drinking feast had arrived, a great multitude of gods were brought in and the feast was well furnished with guests. There were eagles and jays, crows and water ousels, fishhawks and ravens, and many other kinds of birds. All rejoiced greatly over the delicious wine. While they were drinking, the jay stood up and danced before the company. He went out of the house and when he returned he had an acorn in his beak which he dropped into the vessel. This improved the wine greatly and the gods were delighted. After this the raven danced. He also went out, but when he returned he had a piece of dirt in his beak which he brought and dropped into the wine. This spoiled it and caused a great uproar. It really seemed as though the poor raven would be torn to pieces. The guests therefore went out and called the woodpecker and asked him to come in to mediate. But he said, 'O sparrow, you made wine, but you did not invite me to your feast. And so I will not now come in to help you, even though the quarrel be so great.' After this they sent for the snipe, but he returned the same answer. As no one could be found willing to mediate, the poor raven was killed."

When I told the chief that I did not see where the 539
tattooing business came in, he said he had quite for- 304
gotten and had given me the wrong legend, and he forthwith dished up this: "When God had finished the work of creation, He made a sparrow and placed him on earth. Whenever the people pound their millet, this bird comes and gathers up that which is scattered over

539 the sides of the mortar and eats it. This is why he is 304 called 'Little millet eater.' Now, when God had finished His work and was about to return to heaven, all the birds determined to make Him a farewell feast. But the sparrows were not informed of this, and when the time came they were very busy tattooing themselves. However, as the day fixed had arrived, the birds and bears and all other creatures arose early in the morning and set out to say goodbye. The sparrows, hearing much ado, inquired as to what it all meant, and upon learning the cause, left off their tattooing before it was finished and went with the rest, for there was no time to lose. Therefore, as may be seen even at the present day, the sides of the mouth were not touched but only the upper part of the beak was tattooed. This may be seen even now if the beaks of sparrows be examined." And so ended another very pleasant evening with the Ainu.

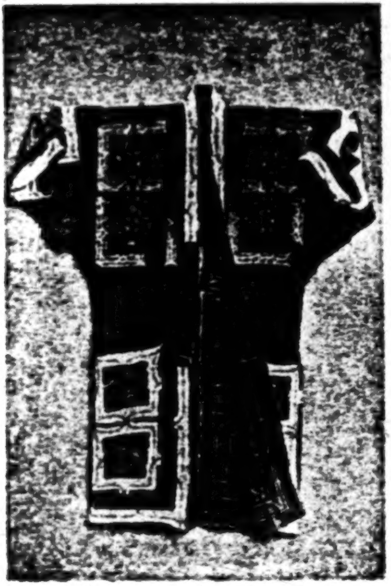
2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

301

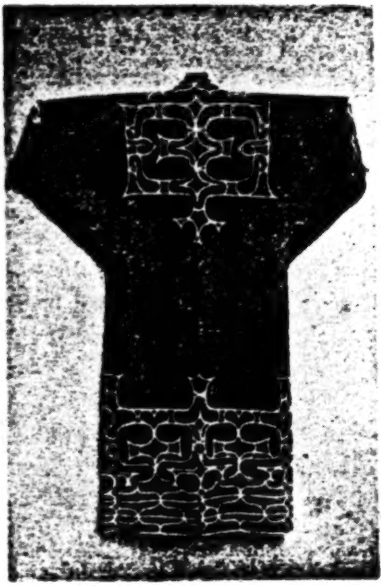


A GIRL'S NECKLACE MADE OF MELTED LEAD

291



A MAN'S COAT



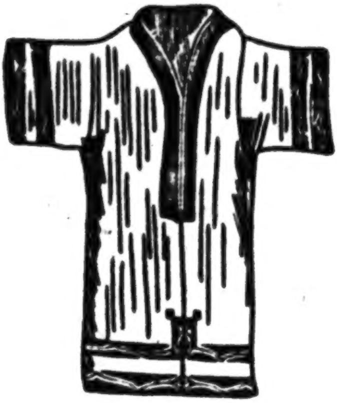
A WOMAN'S COAT

[P.54(A)]

CHAPTER VIII

CLOTHING

The chief article of clothing worn by the Ainu from 291
ancient times was a coat made of elm bark fibre reaching nearly down to the ankles, and called *attush*. This was kept in place by a girdle made of the same material. The belt used by the Saghalien Ainu, how- [293]
ever, was often of leather and ornamented with brass rings obtained from Manchuria. The coats were very coarse and somewhat brittle when dry, but very strong when wet. The finer kind, however, was made of nettle bast.



ELM FIBRE COAT

The bark was peeled off the elms in the early 287
spring or just before the winter set in. As a defence against bears, the men and women went in companies

287 into the mountains to get the bark, and when enough had been taken they carried it home and put it to soak in warm water. After about a week or ten days, the stuff had become quite soft and the women then separated the inner layers from the outer. The whole was then divided into threads and wound up into balls for weaving or for manufacturing into sewing thread. Thread manufacture was quite a simple affair, for it was done by chewing it with the teeth. Many an evening hour have I sat and watched, in a dim light, Mrs. Penri patiently chewing the fibre into thread. To see her jaws working incessantly up and down, up and down, as she chewed and chewed and chewed again, was to me as pleasing and comely a sight as watching people "chewing gum" today! Some of the garments I saw were much darker in colour than [386] others. This was because they were dyed. The dyeing was done by steeping in a warm decoction of oak or alder bark, and in some cases by putting them to soak in marshy places. This gave them a dirty reddish colour and they were then called *kunnep*, which means "black things."

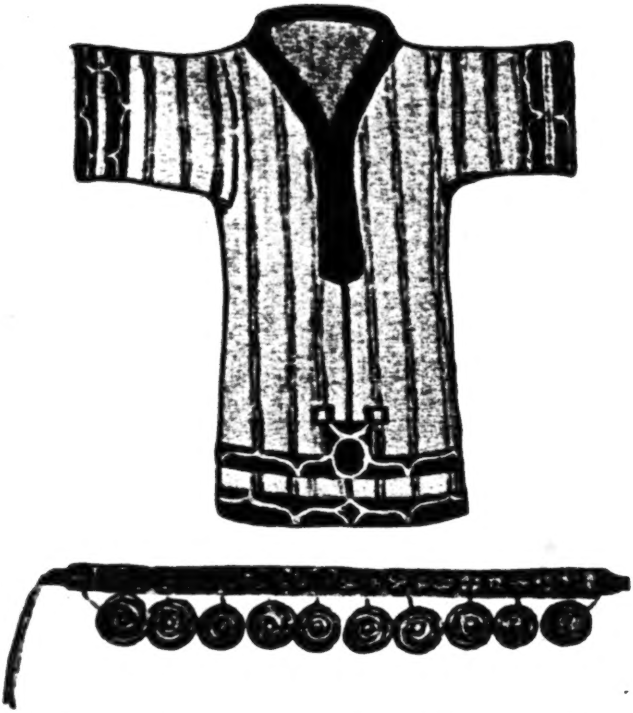
291 The women and girls wore, under their outer garments, smocks made of soft Japanese material, reaching down to the knees. This was called *mouru*, i.e. "soft raiment." The men wore no shirts.

During the winter months all dressed in the skins of such animals as dogs, deer, foxes, badgers, bears, otters, martens, seals and birds. They were often sewn on a background of the fibre garments mentioned above, or on Japanese material.

During the summertime all wore leggings made of sedge or bark. This was in order to protect them from flies and other insects. Those worn in the winter were made of skin. For foot-gear they wore in mild weather sandals made of bark and vines, and shoes made from the skins of salmons. These were good for walking on the ice, as they were very rough. Straw

291

292



ELM BAST GARMENT AND LEATHER BELT ORNAMENTED WITH BRASS RINGS (WOMEN'S CLOTHING)
Drawn by T. Katahira, an Ainu

or dried grass was stuffed in them for the sake of 291
warmth. For walking over snow they used shoes made of wood and thongs of skins.

The old women and widows wore hoods. These had 292
a hole left at the back of the head for ventilation, and [888
their aprons were nicely ornamented with patterns. 589]
The women were very proud of their fancy needlework, the patterns of which were tastefully worked in. 294
The materials were Japanese stuffs and coloured cottons and threads. The groundwork was the ordinary native elm-bark cloth. All patterns were worked from memory, and some of the women and girls were very expert at this kind of work.

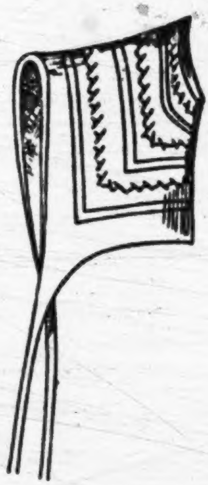
Before elm bark is stripped from the trees, the 782
dryads or spirits are always worshipped and appeased. 294
The following story told me by an Ainu will explain why this is so.

"It is good to take the bark of elms and make 539
clothing of them. There is no sin in skinning the tree; but mark, the elm harbours many—very many—demons. It is for this reason that it is sometimes called "very wicked elm tree." And it is particularly called by this name if it has caused an accident. Now, once upon a time some people went to get elm fibre. They journeyed far into the mountains, searching for a good tree. At last they came to a place where there stood a very fine one, leaning over a precipice.

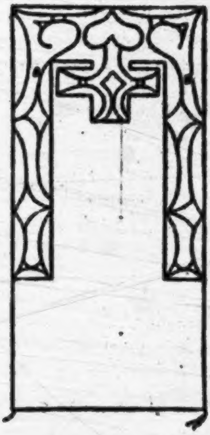
"The bark was of very good quality. The people came up to it—to this very king of elms—and commenced to strip the bark off. They cut it round near the roots and pulled at it till all at once it slipped off the trunk and in the twinkling of an eye peeled itself right up to the very top. The people held on fast, for, alas, it all happened so suddenly that they had no time to let go. Retaining their hold for dear life with both hands, all of them were in a moment swung over the deep precipice and seen dangling over the valley. There they swung, miserable creatures, to and fro, to and

539 fro, till their poor hands became so tired and their heads so giddy with the oscillations that they were obliged to let go, poor unfortunates, and fell down into the depths below, where they were killed outright. It is therefore now well known that elm trees are peopled by demons."

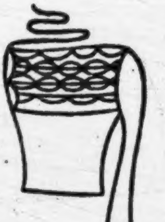
292
531



A HOOD



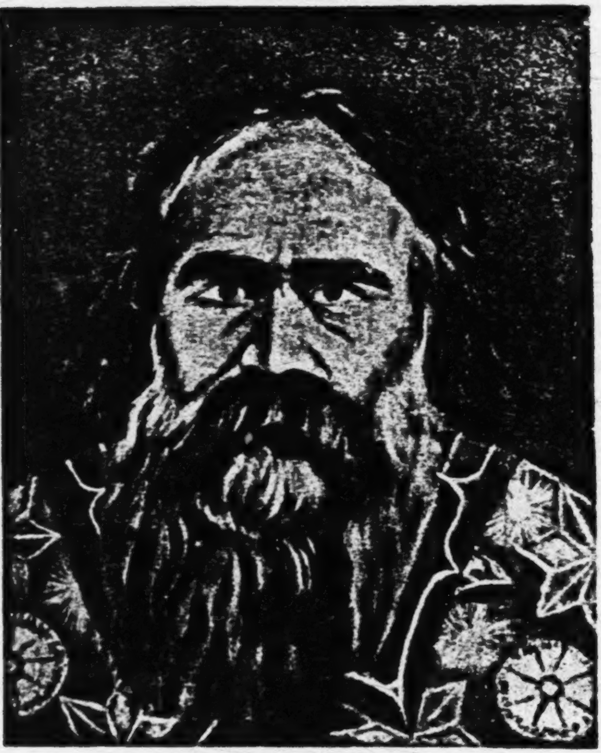
AN APRON



LEGGINGS

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

622
302
142
291



CHIEF PENRI

[p. 58(A)]

CHAPTER IX

IN THE HOME OF CHIEF PENRI

When at Piratori I always used to stay in the home 622 of Chief Penri and his wife. While there I got a great deal of information from him. He was acting chief of that place, the old hereditary one having died. In studying him I came to the conclusion that the principal requisites of an Ainu chief were a strong, burly frame, a powerful arm, a fierce eye, a ready wit, and a big voice with which to give his commands. And he assuredly possessed these requisites in a marked degree. I have often seen the children of Piratori flee [593] before his fiery eye and bellowing voice, almost scared out of their wits when he has suddenly caught them peeping at me through the door, windows or openings of the reed thatch of his home. I have stayed many months with him in his abode and seen numerous little displays of the art of ruling as practised by him. Woe betide the one who failed to do his bidding!

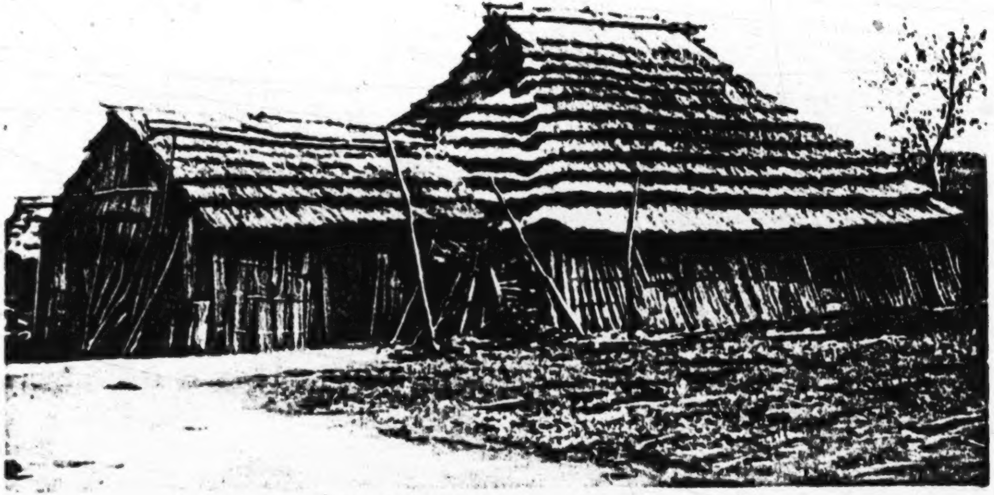
Having arrived at his place, for the first time, I 114 at once engaged him as my teacher of Ainu, and I 115 must say that I found him very quick at finding out just what one wanted to get at. Yet every now and again we would both lose patience and then sit and glare at each other. When this happened we would start off into the hills for a stroll and I would take my lesson so. It was during one of these strolls that 117 I gained my spurs as a crack shot. It came about thus. As we were walking along under the trees, the chief pointed to a carrion crow sitting on a branch just ahead of us. These birds are inveterate chicken stealers and do great harm in the gardens, so he asked

117 me to try to shoot it. When travelling among the mountains, I always, at first, carried a big horse-pistol with me in case of meeting with a bear. Penri knew this. Hence his request. Well, I did not in the least expect to hit the bird, but there was a "sporting chance" for me. I fired, and lo, down came Mr. Crow, "dead as a door nail" and shot clean through the body. The old man was delighted. Going on farther we saw another, which he also asked me to kill. But, as I had thus unexpectedly won my laurels, I could not risk losing any *kudos* I had gained, by a miss. So I said, "No. You have seen what you have seen, let it suffice." And so we passed on and the poor bird was let off a scare at least. But, lo! The next morning I found myself with a tremendous reputation. I was a mighty Nimrod who never missed his mark!

352 744 All the furniture I had in the chief's hut was just one empty whisky (*saké*) barrel which I used for a seat. I did not empty it, however. That had already been done by Penri and his friends before I appeared upon the scene. As for my bed, it consisted of a few planks placed on an upraised frame and covered with a fine bearskin. For bed curtains I had home-made mats hung up round me. But, alas, my bed-fellows must have been in their millions. On getting up one warm spring morning, I found myself completely covered with red pimples and was afraid, by the feel of it, that I had contracted measles, prickly heat or some kindred complaint. So, singing out for the chief, I showed him my body and asked him what he thought was the matter with me. He comforted me by saying, "It is a mere nothing. Just flea-bites." Thus feeling comforted but not comfortable, I let it go at that, for Penri was a man of experience in such matters and knew. Since that one good inoculation, I have never been troubled over-much by these creatures.

744 825 A long time after this, when I was talking to another friend about these creatures, he told me they

622
342



CHIEF PENRI'S HOUSE AT PIRATORI

[P. 60(A)]

were not at all bad and we ought to bear with them in 744
patience and not rage about them. "For," said he, 825
"consider their origin. They came down from above and so are really heavenly insects." "But how so?" I inquired, and he replied by citing the following story about their descent to this earth. "In the beginning 539
fleas dwelt upon the body of the god of thunder; and as the body of this god itched very much one day, he scratched it and shook himself. Then many fleas dropped upon this earth, where they now dwell. And so it always happens that whenever it thunders these insects hop about much and are very lively."

Think of this, reader! Wonders will never cease! 080
I had got thus far with my writing when I picked up a Japanese newspaper in which I was informed that some local authority in the south of Japan would pay two rin for every flea caught and taken in to the proper authority. This means, say, one farthing for five fleas. They should apply to the god of thunder, surely, and so make certain of a good paying living.

For food, as I had brought nothing with me, the 262
chief's wife fed me on millet (for she had no rice), potatoes, cabbage stew, beans and what I could procure with my gun. There was no meat to be had, and the village had no chickens at all, so that eggs were not procurable. Now and again I got a piece of salmon, but this had to be eaten almost in secret, as the people were not then allowed to catch fish in the river. Once I got a small bit of dried venison, which was so tough that I could only make soup of it. But it was very good. Deer killing had been forbidden, as these animals [224]
were becoming scarce, so that I had to eat it "on the sly." One day the chief managed to get me a couple of hen's eggs from somewhere. On handing them to his wife to cook for me I saw that she wrapped each [252]
up in a big leaf, gave them a sharp tap on one end, and then put them in the hot ashes on the hearth. After a time she poked them out with the fire tongs,

262 shelled them and presented them to me nicely baked.
252 And they were very good eating in that land of scarcity. On asking her why she crashed them, she told me it was to prevent them from bursting.

231 The food question being a somewhat important
177 one, I had a talk with the chief and asked him if we could not manage to put up a small chicken house and keep a few hens. He readily agreed to the proposal, so in a couple of days or so we had a lodge built of sticks and reeds all ready. We then went down to a Japanese village at the seashore and bought two birds, which we put into the little place. All went well for the first five days and I had an egg daily. But after that, although the hen cackled every day as usual, we could find no egg, and I was greatly disappointed. This went on for several days and I made up my mind to sit in the shed and so try to solve the problem. As I sat watching, behold, on the very first morning what should happen but, as soon as ever the hen began her
[136] song, a big grey snake, some five feet long, thrust his head in from the outside right over the nest. I shouted and this made him withdraw his vicious snout sharply. I got the egg that time. The next morning I waited very quietly outside at the back and when the creature wormed his way up among the reeds and popped his head in, I gave him a whack on his back and killed him. I won also that time and got my egg. After that we had no more trouble. That year I killed no less than thirty-six snakes and vipers. On entering the hut, Penri volunteered the following information.
[825] "After a snake has swallowed an egg, he, the demon, glides off to a tree stump, winds himself round it, gives a tight squeeze and smashes it. They are very cunning demons."

117 Some little time after slaying my egg thief, I was startled one morning by catching sight of another large snake gliding along the rafters and in and out of the reed thatch inside the hut. Undoubtedly he

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

was searching for young sparrows. It looked very 117
uncanny to see the reptile turning and twisting about
in his progress, and I expected every moment to see
him tumble down to the floor of the hut. Perhaps he
was the mate of the one I had killed. Penri, who hated
and feared such creatures, gave a frightened scream
and stared above him in terror. I knew the old man
had a long Japanese spear lying along the beams of
his dwelling, and so the first thing I did was to grasp
this weapon, take off its sheath and transfix the reptile
with the sharp blade. Having killed him, I carried
him out of the house and threw him away. But on
coming in again, I found the chief full of indignation
because I had killed the snake with his spear! He
angrily told me that I might keep that spear, for, as it 776
had killed a demon, he would have it no longer. "It
is yours now and not mine," he said. I thought it
was very kind of him to give it me, but after all it
was fear, and not good will, which prompted him to
do so. He was afraid, as I well know now, that the
snake might retaliate for what had been done to him,
but now, as it was my spear which had done the deed
and not his, the vengeance would fall on me and not
on him! This may sound very strange, but legends
will appear as we go on which will show that such are
common ideas among the Ainu people.

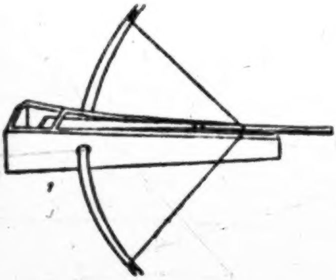
Chief Penri had his ancient mother living with him, 593
and a veritable old hag she was. If I looked at her [592]
she always turned her back on me, and when it was
quite necessary for her to face me it was always with
a very savage, fierce eye and black scowl. If Mr. Black-Lily's wife was anything like her, I am not surprised
at his not wanting to meet her hereafter. One face
like that would surely spoil everything. If she thought
her son was too communicative with me, she would
show him such a malicious expression of face and give
vent to such angry words that he would ask to be
allowed to take a rest, and so we would go out and

593 finish our lesson walking about. As for the younger Mrs. Penri, the old witch would treat her as though she were dirt beneath her feet. It was not a happy [762] family. No wonder the chief's former wife took her own life!

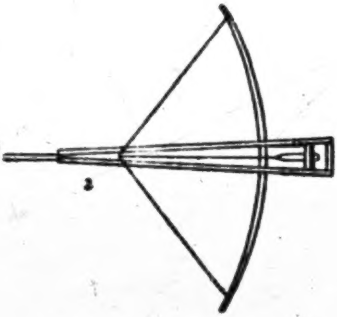
117 I began to wonder what I could do to appease her and make her treat me with more respect and good will, and I hit upon this plan, for I must either do something or change my lodgings and so lose a good teacher. I got up early one morning and, walking fifteen miles to a Japanese shop, bought a pound of tobacco and a pound of brown sugar. On returning with these, I began by giving her small doles of each. In a very few days we were the best of friends and I gained many a smile. All went smoothly after this. Although she would occasionally act like a testy child and give way to rampaging crossness, yet on the whole, peace reigned in the family and all went well, though, when eating, she always turned her back to us.

After being with Chief Penri for some time, I asked him if he could not put me up a small room to sleep in. Just one corner of his abode would do, only it must have a board floor for me to take my rest on. He soon got another old man to help him and the pair of them forthwith made me a place. When finished it measured six feet by nine. I caused them to put a ceiling to it to keep the soot off, and earwigs and other vermin from falling on me from the thatch with which the roof was covered. But sleeping on the floor in this place was far worse than on the raised platform I had used in the open hut, for the new place at once became a play- [136] ground for the rats which trooped in and took their exercise there. I often felt them during the night chasing one another over my body. At my request the chief therefore set up rat traps about my person, in which we caught not a few. Vermin were a great pest when I came first to Ainu-land.

A favourite way of catching rats among this people 417
was by a trap such as the following. It consisted of a 224
sort of oblong box having a bow so placed as to close a slide firmly to the end as soon as the animal pulled at a bait placed inside near the bottom. The slide catches the rat by the middle, the head being inside and the hind quarters outside. There is no noise made by the animal. I have taken as many as seven, one after the other, in the course of an evening, and found another caught fast in the morning. But it is a bad plan to allow other rats to see one thus caught. They seem to take the hint and seek healthier quarters at once. Fig. 1 shows the top of the trap ready set, and Fig. 2 reveals the string inside to which the bait is tied.



RAT TRAP, SET



RAT TRAP, UNDERVIEW

Once about midnight Penri gave a most fearful yell, 117
jumped up very suddenly, and rushed across to my sleeping place. Arrived there, he pushed open my sliding door and asked me why I had slipped across to his place and given his hair a pull! I was greatly astonished at this and asked what he meant. But he stuck to it that I had got up a short time ago and had come and

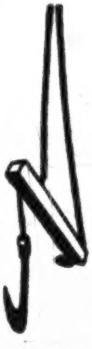
117 given his hair a mighty strong tug. I immediately arose from my bed and we proceeded to build a good fire. Here we sat for half an hour or so, arguing with one another. He swore I had pulled his wig and I swore I had not. In the end we decided that Mrs. Rat had come and tried to get a little of his hair to make her nest with. This may have been so, but very likely some of it, for it was very thick and matted, had slipped down between the boards of his bed, where it stuck and held fast when he turned over. I hardly think it was nightmare, though it may have been.

825 The next morning I recurred to the hair-pulling incident and said some hard things about rats, as I had already done about those heavenly creatures, fleas. But here again I was told that it was not right to abuse any of God's creation, and the following story was told me in explanation.

539 "After the Creator had finished making the world, He came down to see how it looked. As He was viewing His work, Satan appeared and derided Him, saying, 'Doubtless You think you have done a very good thing, but look at these brambles and thistles. What can be the use of these?' God was very angry at these remarks and in an instant made a rat. This suddenly rushed into Satan's mouth and bit his tongue out. The devil was so angry at this that he caused the rats to increase so mightily that they soon became a great scourge and plague to men. The Ainu therefore one day met together and called upon God to remedy this. He did so by making cats to keep the rats down." This was the story, and the old man added, "Let us bear with the rats, for one of them did a good thing when he bit out the tongue of Satan. Moreover, do not speak against anything God has created, for see how He punished the evil one for doing so."

342 That year I stayed a little too long at Piratori. It became so cold by December that I asked the chief's

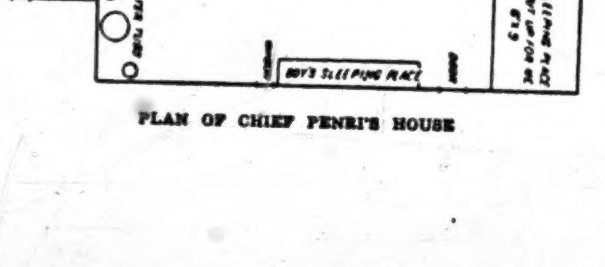
342
[417]



A POTHOOK

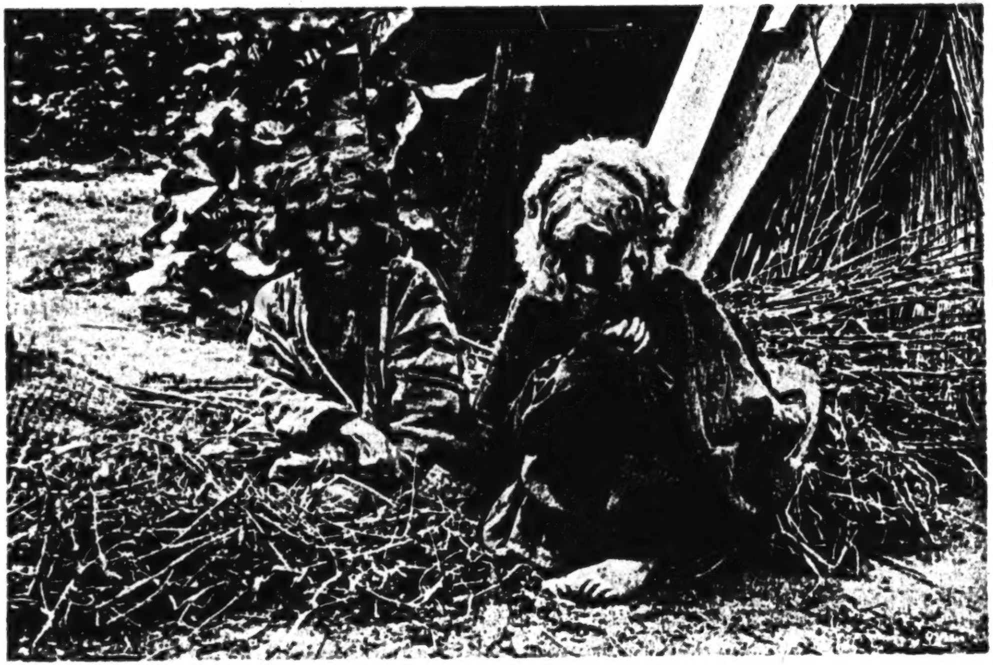
son to sleep with me so as get a little heat. The lad came for the night and then ran away. It was not until the year 1922, more than forty years after, that I could get him to tell me why he left me to suffer alone in the cold. He said, "Your back was so hot that I was unable to stand it. I could hardly breathe. I therefore ran away and slept in another house. There seemed to be a hot glow coming out of your person!" That is all I could get out of him. As soon as I found he would not return, I asked Mrs. Penri to fill me two big bottles with hot water, and let me have them to keep one on each side of my body. This was done and I went to bed John Gilpin-like. But the necks of the bottles were smooth and all there was to stop them up with were wisps of straw. Alas, I woke up very early in the morning to find that the water had run out and I was frozen down to the boards! That was on December 8. The next day saw me on my way to Hakodate, where I got a foreign room and bed and good European food. In this way, then, did my early life among the Ainu begin.

362


SLEEPING PLACE
BED
BOXES
PLACE FOR
TREASURE
PORCH
MASTER & MISTRESS'S PLACE
FIRE PLACE
CASUAL VISITORS PLACE
GUEST PLACE
EAST WINDOW
WATER TUBS
BOY'S SLEEPING PLACE
SLEEPING PLACE PUT UP FOR GIRL

PLAN OF CHIEF PENRI'S HOUSE

888
302
562
5/6



TWO OLD AINU WOMEN

[p.68]

CHAPTER X

THAT WICKED MISSIONARY

17 Not very long ago I had the honour of attending a lecture in Sapporo, at which I heard a very fine, lively and interesting speech delivered by a learned and eloquent Japanese pastor from the Capital. He was speaking to a large gathering of Sunday school delegates, among whom were one or two Christian Ainu women. All present listened with keen attention and full appreciation to the remarks of the speaker, and appeared to be thoroughly enjoying his eloquence; I among the rest. In order to make a point more clear, entertaining and readily acceptable to his audience, the lecturer very aptly cited the following story.

"Some years ago a foreign missionary went to a certain land to try to convert the inhabitants to Christianity. He found the people altogether uncivilized and given over to polygamy and cannibalism. He was exceedingly sorry for them and mourned over them not a little. Strive as he might to convert them to the better way, he could make no headway. Their ideas and general customs were so very different from what he had been used to all his life. After some little time had elapsed, however, he was greatly encouraged by a native coming and telling him that his people were assured that much of what he was teaching them was noble and excellent and said they would accept that; indeed, they would follow out most of his precepts. 'But,' said they, 'we must certainly be allowed to retain our wives, for they are so useful in many ways. There is much for them to do both indoors and out. So we do not see our way clear to become monogamists.' It

117 appeared to them that polygamy was not only good and useful, but a quite proper institution, so why make such a change? It would be an injustice to the women were they to be got rid of! The poor man was much distressed upon hearing this, but there was no help for it.

"Later on, the missionary left that country for a season of rest at home. But he was shouldering a heavy burden and his heart was sore within him, because he had won no converts. Upon his return the following year to the scene of his labours, he was much rejoiced to be met by a native friend who told him that he had, after much wrestling with his conscience, made up his mind to make a sacrifice and have only one wife, and had, therefore, now become a monogamist! This was great good news and the missionary was highly delighted with such a wonderful victory. 'What has become of your discarded wife?' he asked. 'I ate her up,' he replied." And so amid laughter the story ended.

However, one of the Ainu women who heard it was not at all pleased and spoke to me about it afterwards, when I found that she took quite an unexpected yet perhaps, for an Ainu, a natural view of the matter. Said she: "But, Sir, what a wicked missionary that foreigner was!" "Why, whatever do you mean?" I asked. To this she made quite a long answer. "Oh, don't you see, Sir? Was he not the direct cause first of a murder and then of surprising that poor man into an act of cannibalism. I consider him to have been a very wicked missionary. And, why? my own people [595] do not, some of them, think it wrong to have a plurality of wives. Has not Mr. So and So four of them? His first two Ainu and the other two Japanese? And does he not sometimes walk out with them all together, he first and they reverentially following after in order?" I must confess that this was news to me. But do not

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

But do not let it be supposed for a moment that the Ainu are cannibals, for they are not so now, whatever they may have been in the past. Then the lady added, "Supposing a polygamist gets rid of any of his wives, ought he not to make them handsome presents, and should it not be by mutual consent?" I left the question unanswered. And so this case which the young lady quoted is but an echo of the Ainu past. I will add, however, before leaving this subject, that in the mind and reasoning of this lady there was a certain twist, for she said, "Surely it would have been better for that missionary, had a millstone been hung about his neck and he cast into the sea! For he caused a little one to stumble, did he not?" 177 [266]

It has been my great privilege to spend quite a long time among this peculiar and enigmatical people, and we have had a number of them educated. It has been a most interesting thing to watch how the old ideas of an uncivilized people come into contact with and then are partially abolished by modern thought. I am well acquainted with an Ainu woman who has been given a good Japanese education, who can play the organ nicely, and who has even been to England. For some time past she has been reading books on what is called "New Thought," of which, by the by, the present generation of Japanese are very fond. We have had much discussion on many points raised, for some of them are not in line with what is termed orthodox Christianity. She is a young lady who does not by any means always take things on trust and so we are at times unable to see eye to eye. One day after a long discussion she said to me; "Sir, I perceive that you are one of the *Genrō-in*" (i.e. Elder Statesmen). 178

I thought this rather strong. Nevertheless it is the spirit of the age. What a change! And to come as it did from an Ainu woman! It shows progress. However, I let it pass and at once replied: "Yes, yes, just so. Have it so if you wish. But remember this at all

178 times, my Chairman is the Christ, and the Standing Committee consists of the Apostles and Evangelists. I sit at the bottom end. I follow them as best I may in my religion and no one else." She lowered her merry, twinkling eyes at this and threw up the sponge. I have heard no more from her since about the "New Thought." She is doubtless still thinking. The present generation of both Japanese and Ainu are very restless under advice from their elders, and there is very much in the jibe of being an Elder Statesman! And so we see them "coming on." And some of them think Christianity is too strict.

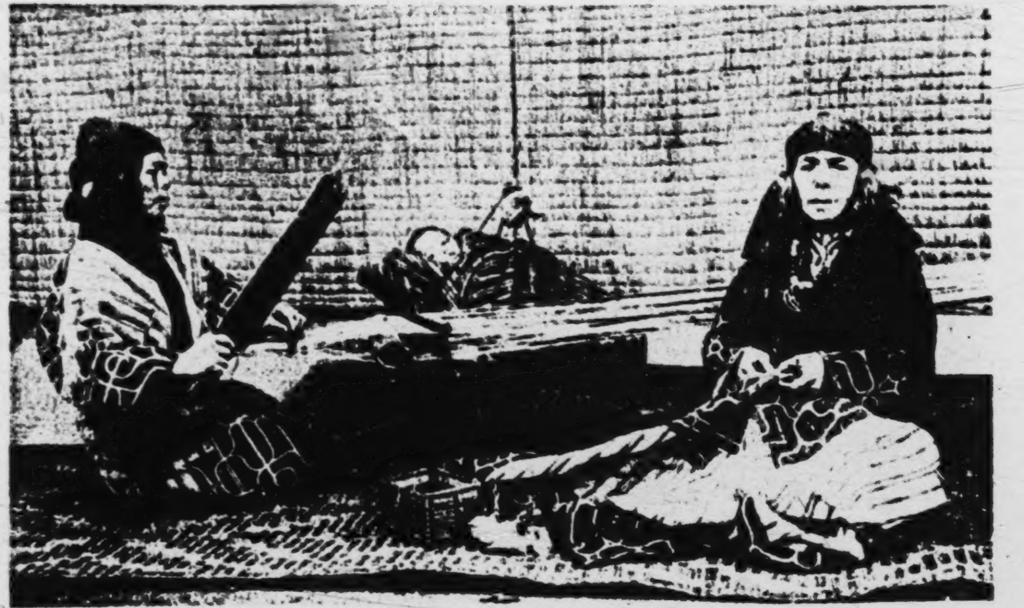
178
795 This young woman is a fine Christian. She came to me one day in a very complaining frame of mind and I had no little bother with her. Said she: "I am very discontented today." "Why is that?" I asked. "Oh," she replied, "So and so has gone a bit wrong. Ah, before becoming Christians we do many little things which we do not then consider wrong, but as soon as we accept Christianity, things we thought right before straightway appear wrong. If any of us does a shaky thing now we have joined the Church, a very great noise is made about it at once. The non-Christians are up in arms in the twinkling of an eye, but if the very same thing is done by one of themselves no notice is taken of it; rather it seems to them to be the natural thing to do and somehow is to be expected! What a world! What a world! My friend did a very little wrong, but what a noise! And it is the very worst of the people who talk most and loudest!" And so forth. There is quite a lot of clever, quaint, good philosophy underlying the thoughts of these people and I find that they are very keen observers.

266 I mentioned above that the Ainu are not cannibals, but I have by me a story which seems to imply that they were so in the distant past. The tale is as follows.

"The Ainu were formerly cannibals. Not only did 266
they eat the flesh of bears, deer, and other animals in 539
its raw condition, but they used to eat human beings as well. They even ate them without first cooking the flesh. But when the divine Aeoina descended from Heaven, he taught the people to make fish spears, bows and arrows, pots, pans and suchlike useful articles. He also ordered them to cook every kind of fish and flesh before eating it. He furthermore warned them against devouring human beings." If this be true, the Ainu were indeed a wild race when they first met the Japanese.

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

462
288
516
413
285
292
854



WEAVING CLOTH AND DOING EMBROIDERY

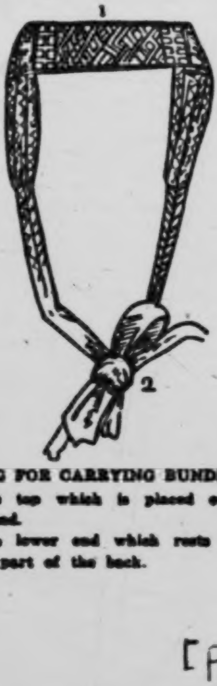
[P.74]

CHAPTER XI

WOMEN AND THEIR WORK

The Ainu women, I found, rose quite early in the 462
morning and worked assiduously all day long, and I 562
thought it very hard on Mrs. Penri when I saw she had so much to do alone in her garden, for her adopted daughter had committed suicide and the son was quite [762 useless. I therefore one day had a quiet talk with 597] Penri himself on the matter, and told him I thought he ought to go and help his wife sometimes when he was not busy. But in this I soon found that I had made a mistake.

For, as has been stated in another chapter, the [482 wife always used to look upon it as her duty and privilege 417] to attend to her husband's wants, to till the soil and provide all the millet, vegetables, and other garden stuff. When I spoke to her husband he told me this, but I thought he might perhaps be making excuses for not turning out and doing what I supposed to be "his bit." So, one morning I went off by way of example to the lady's garden and set to work helping her with her task. But Mrs. Penri



SLING FOR CARRYING BUNDLES
1. Is the top which is placed over the forehead.
2. Is the lower end which rests on the lower part of the back.

462 appeared to be very uneasy and non-plussed and begged
562 me to return at once to the hut, as people might see me
working there and say many bad things afterward. I
very soon found that she scented Mrs. Grundy and so
cleared off post haste. I found out later that what the
chief had told me about gardening being the woman's
privilege was quite true then, though it is not so at the
present day, for I am now writing of what I found to
be the case 50 years ago. The only garden I ever saw
Penri himself working in was a tiny piece of ground in
[277] which he had planted a few tobacco roots, the leaves of
which were to be dried for his own private consumption.

512 In the busy spring time the women used to crawl
562 out of their sleeping places in the small hours of the
morning, eat a hasty meal of cold vegetable stew,
shoulder their tools and proceed to their gardens to
chop and hack their plots and sow their seeds. Late at
night they would return carrying big bundles of wood
on their backs, do what there was to be done in the
house, fetch the water (in this I was allowed to help),
cook a big meal, eat it and then lie down to sleep. And
what I have sometimes seen them eat was fabulous indeed.
[264] When they had eaten as much as they were able
to find room for, I have heard them exclaim with a great
deal of relief and satisfaction, *Ibe-acramu-shinne*, and
this means, "I am in a state of knowing that I have
eaten." And truly they looked like it with their smiling
faces and well filled out stomachs. It may be also mentioned
117 here that in many instances I have known the
people to go off to their plots of land, where they
built themselves small lodges and stayed till their
work was done. When Mrs. Penri did this, I cooked
and catered for myself, and I made some very fine
hashes. Would that I had some of my best friends to
help eat them! I once made a stew of wood-peckers, as
there was nothing else to be found. But when I took

them out of the pot and saw their very long tongues, 117
my appetite departed and I threw the whole lot away.
The tongues seemed so unduly long, and round. "Ugh"!

During the summer months the women had per- 512
haps not quite so much to do; still, there was plenty to 221
take up their time. There was the weeding to be at- 562
tended to in the hot sun; bark to be prepared for manu- 462
facturing into cloth; thread to be twisted and weaving
to be done; also mats to be made. But as soon as the
autumn came round, the millet crops had to be quick-
ly reaped, beans gathered in, turnips and carrots to be 242
pulled and the potatoes to be dug up. The mode of 243
reaping millet was very primitive indeed, for the tool 244
used belonged to the shell and stone age. It consisted
in merely walking through the gardens and pinching
off each head with a small shell, leaving the straw
standing. A little later the women and children would
go into the mountains to pick up chestnuts, which are
used largely for food, and gather the wild grapes. 222
About this time they also dug up arrow-root (*Lilium* 262
Glenni). After washing and boiling well, the arrow- 251
root is mashed up into pulp, which is made into cakes 252
and dried in the sun for winter food.

These people had no agricultural implements to 242
speak of and they did not manure their gardens. We 829
once had an old man in to do up our bit of garden, whom I asked to spread some manure on the ground he was digging up, for I told him that would enrich the soil. He stared at me and said he would not do so. When I accused him of idleness he told me that I was very unjust. "How so?" I asked him. Said he, "you profess to be a teacher of religion, Sir; yet you would have me dishonour and insult the gods by offering them manure! Will they not of their own free will give you the increase they intend you to have? Do you think you can force their hands? Let the gods do as they will!" I really thought the old man was joking. But

242
829
no, he was quite sincere. In the conversation which followed the above incident, it came out that this Ainu believed strongly in the particular and special providence of the gods, and was strongly of opinion that they ought to be left alone to attend to their own special duties after their own fashion. Human beings should not attempt to interfere with their dispensations and evince a desire to get more out of the earth than they intend freely to bestow. It is the place of the gods to look after the men and not of the men to look after the gods. Man may sow but the gods alone can give the increase. Hearing this, I found it easy to understand why the people never manured their gardens or attempted to improve them. They feared the gods. That was the reason. And so it became necessary to [178] change their plots when the ground became exhausted. However, they have now learned that God helps most those who help themselves, and they know it to be a help all round to cultivate their gardens properly.

221
562
462
In the winter time, particularly during the latter part of November and the early part of December, the women assisted the men to net or spear the large salmon which are to be found in the rivers at this season. After this, the main stock of wood for the winter fires had to be cut, split, dragged or carried home upon the back and stowed away. The millet had to be pounded in mortars, the beans and peas shelled, and a thousand and one other little things attended to as circumstances required. And so it will be seen that the Ainu women were kept very busy at all times and one might perhaps be tempted to say that they were therefore very unhappy. But this was not really so, [461 171] for they were, as a rule, happy wth their lot, especially after a supper which had been well earned. I believe even today they are more happy with their lot than many of their sisters in the homelands, who, instead of cheerfully taking what work they may get if they try, and so paying their way, prefer to remain idle and draw their "dole."

they try, and so paying their way, prefer to remain idle 665 and draw their "dole."

Amid all her work the mother's love for her off- 855 spring is very great among this people, so that, ac- 462 cording to their lights and material ability they look after them well. I have now before me a story of a goat-sucker which owes its origin to the carelessness of a woman in nursing her child, and will be in point to quote in this place. No doubt many funny things have been said about this bird. Pliny and Aristotle call it by the names Caprimulgus and Aigothelas, which mean "goat-sucker." These names were given it because they believed in the popular notion that this bird lived by sucking the teats of goats. But the Ainu knew nothing about goats and gave quite a different version of the origin of the name by which the bird now to be discussed is known to them.

The legend tells us that the goat-sucker was once 539 a human child, and that, out of sheer mischief, a demon changed it into a fiend. No doubt the mother herself was to be blamed for neglecting her baby; and the transformation of it into a bird and demon is meant to be taken as a warning to women to take proper care of their offspring. The being who stole the child and did all the mischief was the evil genius of swamps. Now, although the child once managed to escape from her clutches, yet, because its cry for food was left unheeded by the mother, the fiend came again and caught it, turned it into a bird, and possessed its nature. Here, then, is a warning to all mothers to attend to their babies when they cry, and to keep them near at hand. It need hardly be remarked that this bird is not regarded with any favour by the women and that the sound of its note is looked upon as of evil omen.

"Once upon a time, in far away bygone days, a certain woman took her dear little baby on her back and went to work in her garden. Upon arriving there

539 she placed the child securely in the cradle and left it hanging to a branch of a tree while she went further off to labour. After working for some time she began to feel tired, and so returned to the place where she had left her dear baby, thinking to take a little rest and give it some food. But alas, and alas, both child and cradle were nowhere to be found. Thereupon the mother was greatly distressed and wept bitterly; the people also gathered together to see what was the matter. When they heard about it, they wept and tried to comfort and help her. They searched high and low for the lost child; but all was in vain. As they were unable to find it, search as they might, they concluded that some wild beast had stolen it away. So, too, thought the mother. Having arrived at this conclusion they all returned to their huts with heavy, aching hearts and weeping eyes.

"After many days had elapsed and many nights had passed away, a voice was suddenly heard in the garden where the child had been lost, crying out, *'Hapo totto, Huchi totto,'* 'O mother, feed me; O granny, feed me.' But the people thought it was the voice of some demon or wild animal, and were afraid to go near the place, especially as the cry came at night.

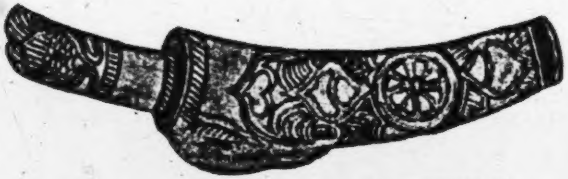
"After a while all the people in the village had the same dream at the same time. In their dream the lost child came to them, and in an angry voice said, 'Pay ye attention, all of ye, to what I say. I am the baby which was lost, and this is the way it happened. The demon of swamps came suddenly upon me as I was hanging there on the tree in the shade by the garden, and, stealing me away, hid me among the marshes so that ye were unable to find me, search as ye would. By and by I seized an opportunity which offered to escape, and came back to the garden and called in a loud voice, "O mother, feed me, O granny, feed me," for I had become hungry. But ye would not come to my assistance. The demon therefore came

along and caught me away again and this time changed 539
my body into that of a bird. Yet, although I am like a bird in outward appearance, my voice will always be human, and my cry will ever be, "Hapo totto, Huchi totto," "O mother, feed me, O granny, feed me." Such was the dream. After the people had dreamed this, they awoke and went to the place where the cry had been heard. Upon arrival they saw a bird which was in bodily shape something like a cradle, and the cry was indeed as though one said, "O mother, feed me, O granny, feed me." For this reason the people call the goat-sucker 'Tokitto.'"

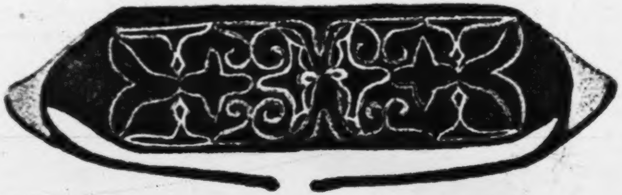
As such is the origin of the cry of this bird, and 000
as the sound of its note is so like a child calling, "O [136]
mother, feed me, O granny, feed me," the women, remembering its origin, weep bitterly every time they hear it. Whenever, therefore, the people hear this bird, they say to one another, "There is the cry of the Tokitto," for they may not say *totto chikap*, 'Breast bird,' because the very mention of that name makes the poor women weep much, and it also makes them think of their lost offspring. Again, the goat-sucker only flies about and cries during the night time. The [776]
reason of this is that the horrid demon of swampy places only comes out at night and works in the dark, and this bird, having now a demon nature, resembles her in that habit. Thus we see that the goat-sucker was a human being in the beginning, a dear little baby, but is now, alas, a dreadful demon. The name of the demon is *Nitat Unarabe*, and this means, "Aunt Marsh."

[P.82.]

431
531

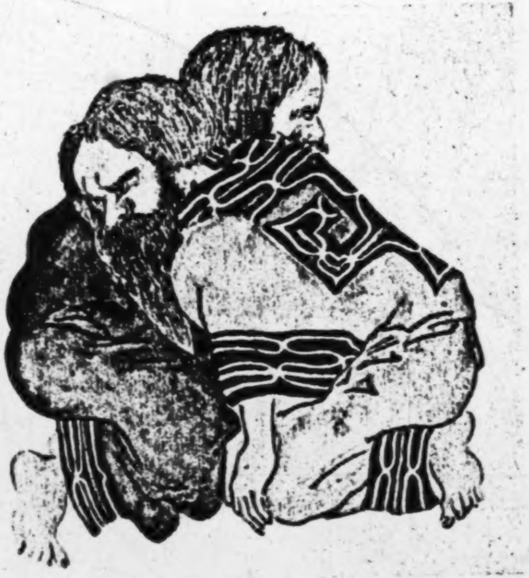


BRIDEGROOM'S TOKEN TO HIS BETROTHED



BRIDE'S TOKEN TO HER BETROTHED

576



TWO MEN GREETING ONE ANOTHER

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

CHAPTER XII

MANNERS AND ETIQUETTE

I found Chief Penri to be a splendid teacher, and when I asked him if he would be good enough to give me instruction in the old ancient rules of Ainu etiquette while I was in his home, he was delighted and took me in hand at once. I asked him to do this because I saw several persons at different times inadvertently give offence through ignorance of such knowledge, while others would cause heart-burnings from sheer impudence or thoughtlessness. 576

One day as I was sitting in my accustomed place on my tub, hard at work, I was surprised to see a very rough looking Japanese stalk in, keeping his dirty footgear on, without so much as saying "By your leave," and go and seat himself near the place of honour by the hearth. His "how do you do" was a quick nod and a sharp grunt. Without a word he took out his tobacco pipe and began to smoke. Moreover, he informed the householders that he intended to spend the night with them. Penri and his wife were very much concerned and asked me in Ainu to try and get rid of him. I then told him that I had hired the house and was staying there and that, as I wanted to be very quiet, I would ask him to seek lodgings elsewhere. Without so much as saying "good bye," the fellow left at once.

This man seemed to have worked my good host and hostess up pretty much, for no sooner was he out of the door than Penri gave the hearth a sharp tap with a stick and said most emphatically, "The beast!" This was as near a swear as he could get and implied a curse.

576 The wife followed his example. Up she jumped, rushed as far as the door, turned her back toward the departing guest, and gave herself a hearty smack. I could not but laugh in astonishment at all this, and they laughed heartily when I asked if I also was supposed to learn and practice such etiquette. "No," the old man said, "that was a bit extra." Ah, well, there was certainly a cause for anger, but it was soon over. We made the hut ring again and again that evening, especially when I looked at Mrs. Penri and gravely shook my head at her.

574
576 As it had been settled that I was to be taught etiquette, the process of study began at once. The Chief proposed that we should go the next day and pay a visit to the chief of another village whom I had not yet seen. "Now," said my friend as we were walking along, "you have seen for yourself that when no one is at home a wooden door is drawn before the entrance. A visitor should never remove this, but, unless someone should come out to him, go away again, knowing that the people are "not at home." When the inmates are at home a mat is hung in the doorway. Nor should this be touched too quickly. Upon approaching near to the house, a would-be caller should give a low cough or two or say in a fairly loud voice, *'he-he-he-he-hem.'* Someone will then come out and invite the person in." This is exactly what happened when we reached our destination. The Chief was at home and we were soon met at the door by his wife, who invited us to enter.

As soon as Penri had made the regulation noise with his throat the door opened, and then he entered first and I followed close after. Having carefully removed our shoes, we walked quietly up by the side of the hearth and sat down. But I was at once removed up to the place of honour at the very head of the hearth. Penri sat tailor fashion opposite his brother chief and quietly and with great reverence commenced to rub his hands together by drawing back

first one and then the other in such a way as to allow 574
the points of the fingers gently to touch the palm of 576
each hand alternately. It was a very pleasing sight and the ceremony was most solemn. The other chief did likewise at the same time, while I had to sit quietly by in a respectful manner and watch without appearing to look. Whilst this was in progress, Penri told his friend all about his own village affairs first, and then what he knew of me. When this had been done, each raised his hands to his face and stroked his beard, at the same time making a little rumbling sound with the throat. This I was told was the correct man's salutation. And I was glad to take my first lesson under such good auspices.

As soon as Penri had finished, he gave me a prearranged signal and I did likewise to the best of my ability. It was my first essay, but as I had seen how they did it and had been well coached beforehand as to what to say, I made no mistakes. Penri afterwards told me that I did it very well! He seemed to take quite a fatherly interest in me and all I did. When we had finished we, as in duty bound, saluted the mistress in the same way, and then settled down to a long quiet talk about things in general.

The women's salution was, I found, quite different. 562
Whilst the men were doing theirs, the Chief's wife 576
sat quietly by the side of her spouse, reverently holding one hand over her mouth, though at times she took it away when it was necessary to make up the fire. As we saluted her, she sat very still with her eyes cast down for a few minutes and then slowly brushed back the front locks of her hair and placed one hand over her mouth. Next she stretched her left hand down her side to the full length; after that she drew the index finger of the right hand gradually up the middle of the left hand and arm as far as the shoulder. She then very quietly and gracefully drew this same right hand index finger from left to right

562 across the upper lip close under her nose and ended
576 by stroking and smoothing the forelocks of her hair back behind her ears with her hands. Such was the general mode of salutation practised by the women. It was a tedious matter, though graceful in its way. But such salutations are now being superseded by the
[178] Japanese methods, though in rare cases the older women still keep up the practice.

When the women have been away from their homes for a year or two and upon their return meet with their sisters and other female friends and relatives, they appear to take great delight in seizing one another with a firm grip by the shoulders and weeping profusely on each others' necks. I have seen women in this position for fully half an hour on end. While doing this they chant to one another and in a sing-song manner make known their whole personal history, and that of their friends, since they last met. Several times have we been kept awaiting our dinner for an hour or more while our servants have been engaged in this peculiar employment! Even the men do this performance at times among themselves; and it used to be common to see a father and daughter sitting in front of one another, the former holding the latter's hands lovingly in his own; even the men so greeted one another sometimes. They all seemed to be very fond of one another and waxed quite hysterical over it on occasion. I did not mind their doing this, but I'm afraid we did not like being kept for hours with nothing to eat after a long ride, when we were hungry. For when these people get worked up there is no doing anything with them. They go clean off their heads for a while. The children were greeted by merely having their heads stroked.

576 I am persuaded that this tearful greeting is not all
171 of it natural, nor is it entirely conventional. It seems to me to be a mixture of each. It is simply "old custom." When in New Zealand a few years ago, I

found that even there a somewhat similar custom was 576
kept up by the Maoris. They, men and women too, 171
cry outright and hug and kiss friends who are about
to depart on a journey or have just returned from one,
and this proceeding lasts for quite a long time on occasion.
In India, also, among the Chauhans of the
Central Provinces, the women weep on one anothers'
necks when they meet after a long separation. And
when they thus weep it is a point of etiquette that the
elder should stop first and then beg her companion to
do so. But if it is doubtful which is the elder, they
sometimes go on for a very long time. exciting the
young spectators to mirth, until at length some elder
steps forward and tells them to stop.

Continuing his instruction, my chief said, "Never
enter a house with your shoes on; be sure to take your
hat off; never rush in or out of a house, but go quietly
and gravely; never look into a house through a
window; treat the east-end window as very sacred; [778
never throw anything out of any window; never throw 342]
anything into the fire; do not touch another person's
fire; do not go eavesdropping; never address a stranger
unless he first speaks to you; if it is necessary to
address a stranger, first say, 'Your Honour'; when you
meet another person step off the path and let him have
the right of way; let a woman always, when she meets
a man, take off her head-dress, cover her mouth with
her hand, step to one side and look upon the ground;
let her even turn sidewise; never strike a burning log
upon the hearth; never turn the point of any edged
tool toward the fire; never by any means allow human
hair or nail parings to fall upon the hearth," and so
forth. Such were old Penri's rules of etiquette and I
think I never lost anything by being careful to conform
to them as much as possible.

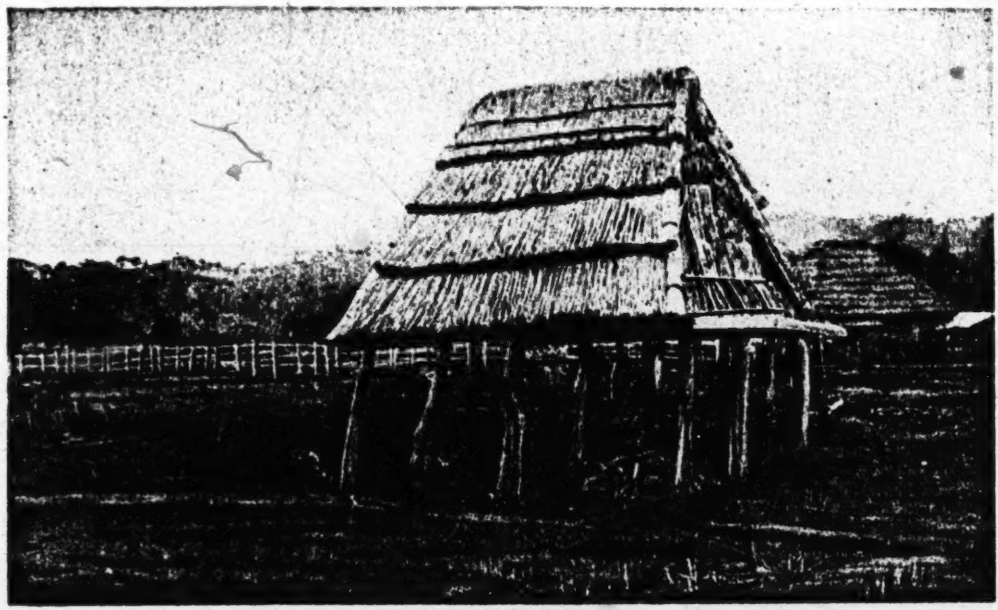
One day an interesting thing happened while I was 117
in Penri's house. A Japanese traveller came in to
have an argument with me on Christianity, for he did

117 not like a foreigner bringing in a new religion to his country. We talked for quite a long time and at last he got so worked up as to lose his temper. In order to clinch his side of the matter with more emphasis, he wound up by seizing a fire-brand and giving the fire itself a big blow with it, and then stalked out. That was the very worst thing he could have done for himself and his cause, but the best thing possible for me [354 and mine. The Ainu who were present were astonish-[778] ed beyond measure at this great breach of etiquette. The fireplace is the very seat of the goddess of fire, the 372] great ancestress of the Ainu race. It was a fearful insult to her and to all of them. With that blow both the man and his arguments lost all respect.

574 I found the Ainu a very hospitable people, but 576 sometimes guests would outstay their welcome. What, then, could be done to get them to leave? In such a case Penri told me that his people made a kind of feast which was named "The feast of being sent back, the mouth having been cooked for." By making this feast and calling in a few friends to share it with the guest, a big hint was given him that his absence would be more valued than his presence. When the feast was over the friends would all bid him "good bye!" If he did not take the hint and continued to stay on, the hostess would go with her husband and lodge with a neighbour till he walked off. I have seen this done once only. I thought it was a splendid idea and in the case I have in mind it was not considered as a breach of etiquette, nor did it destroy friendship. It was a well understood proceeding.

343
251

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6



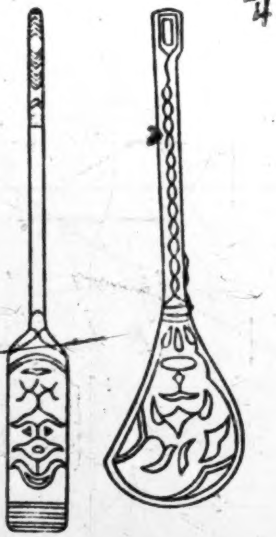
AN AINU GRANARY

[P. 88(A)]

CHAPTER XIII

SUSTENANCE

In the old palmy days food was both plentiful 221
and easy to come by among the Ainu, and they were 511
very happy and contented. Even when I myself first 224
arrived among them about 50 [252
years ago, anxiety with regard 415]
to sustenance was only just beginning to be felt in places. In the season the salmon rivers were full of fish, so much so indeed that in some places they crowded one another out of the water on to the banks, and the otters and bears had glorious times among them. The natives netted or speared many. They also killed quite a number by beating them with poles, and even the dogs used to help to catch them by swimming out and surrounding some and then driving them ashore. The season was short so that they "made hay whilst the
sun shone." It was then that the roofs of the huts 251
were to be seen crammed full of fish hanging up in 252
the smoke, while many poles which were set up outside were covered with fine salmon slit up the middle and drying in the sun. But being thus dried fresh and



LADLES FOR STIRRING THE COOKING-POTS

251 without salt, I never found such food savoury. It
252 seemed to my palate to be good material spoiled. The people, however, cooked it with garlic or anemone flaccida (which I never could stand), and seemed to enjoy it. Herrings, sardines, cod and other kinds of fish, large and small, abounded round the coasts, and also fine large crabs and many kinds of shell-fish. In those days I could get a very big crab for sixpence; today
[178] they are four shillings each. The lakes also were well stocked with fresh water fish. Hence there was seldom any lack of food.

136 There were also plenty of seals, walruses, porpoises, swordfish, black fish, bonito and such creatures to be caught near the coasts, and now and again a fine whale would be washed ashore. Yes, there was plenty of food for the Ainu in those halcyon days. And the people still hanker after them and wish they would return!

136 The fur seal formerly abounded in the waters of
225 the north and, although they are now seldom seen about Hokkaidō, large "schools" of them used annually to migrate past Hakodate and Volcano Bay on their way to their breeding grounds under Siberia. The Ainu used to take many of these and use the skins for barter and soft clothing, and eat the flesh for food. Even so late as the year 1891, Professor John Milne wrote of these mammals as follows:

136 "In Volcano Bay I saw for the first time the fur seal migrating northward. (This was in June.) At a distance of several miles it appeared as if the surface of the ocean was covered with jumping fish. On approaching nearer, a glass showed them to be seals, which were diving and jumping out of the water, but all heading in the same direction. Before we passed them —which took several hours—hundreds were within 50 or 100 yards of the ship. The area they occupied was at least 5 miles square, and reckoning that each seal was, say, fifty yards from its neighbour, the

'school' must have contained not less than 30,000 136 individuals. During the winter the exact localities these creatures frequent is not known, but it is probable that many of them are in the ocean off the coast of Japan . . . . . . Yezo fishermen, during the winter months, capture a few hundred of these animals [225 off the south coast." But nowadays one very 178] seldom sees a seal in these parts; they appear to have been nearly exterminated.

As for land animals, Hokkaidō abounded in them, 136 and meat was plentiful. Bear flesh, venison, racoon, 262 foxes and hares were abundant, and the people were 439 well fed. The skins of all these animals were bartered 511 to the Japanese and Manchurians for lacquerware vessels, earthenware, iron pots, clothing material, cottons, old swords, Manchurian garments, earrings, beads and so forth. Sometimes one comes across Manchurian pipes, rings, and cash used as ornaments. All these, as well as rice and *saké*, were procured by bartering fish, deer's horns, and skins for them. Besides meat procured by hunting, there were plenty of duck, wild geese, swans, tree grouse, woodcock and many other kinds of birds, all of which were used as food. So that the people were not badly off.

At the time I am now writing of, there were very 48 few bridges over the rivers and not a foot of railway was yet laid. We travelled for the most part on pack horses, and were ferried across the rivers—horses, packs and all. One day my horse, packs and I all went under water, the horse having jumped out of the boat with me on his back. Fortunately there was a Japanese inn on the other side, to which I went to dry myself and goods and get a meal. It was a very nice luncheon. When I had finished I said to the boy who waited on me, "That was a very nice woodcock you gave me, but how did you get it this time of year?" "Oh," said he, "that was not a woodcock but a chicken." "What," I replied, "do you mean to tell me that

48 you kill such little chickens as that for food?" "Oh, no, Sir," said he. "It died yesterday!"

000 The foregoing little incident reminds me of another one of a somewhat similar nature. I had not been long in Hakodate before I set up housekeeping. My cook, housekeeper and general factotum was a Japanese man aged forty. Although a very good fellow, I found out later that he was very busy "feathering his own nest." One day he came to me and said, "I think, sir, it would be well if you were to have chicken today for dinner." "But why, cook?" I asked. "Oh," he replied, "one of the hens is quite sick and cannot live many hours longer. I think it would be best to kill it at once before it is too late. It will make you a fine dinner, Sir." "No, thank you, cook; you may have it." And he really did kill and carry it home, where he cooked it and he and his family ate it up. Well, he is dead now, and I can only say, "Peace be to his hashes!"

136 I know of one district by the sea where the people
262 are very fond of turtle soup. Sometimes when the fishermen go far out to sea to fish, they bring back a turtle or two which they catch on the surface of the water. These they kill and feast on. I am told that the stews they make of them are fine eating. That may be so, but having seen and smelt the mixture once, I could never thereafter bring myself to taste it. Three years ago one of these creatures found its way ashore at Usu. The people soon caught it. It was quite a big one and they were delighted with their capture. But, instead of killing it, the Japanese and Ainu combined in giving it a large quantity of *saké* to drink and then sending it adrift again. The
[825 Ainu worshipped it and offered it fetish shavings
778] before parting with it. Such a procedure is said to bring great good fortune.

137 Hokkaidō abounds in fruit of kinds. There are
262 raspberries of several varieties which are very good

eating. And strawberries also are to be found. There 137
is a rich abundance of wild grapes and, although these 262
are very sour, the people and the bears relish them much. They are not preserved in any way but are gathered and eaten when in season, or before. Mul- [251]
berries of a small kind are plentiful in some localities and are very sweet. These and the raspberries make good jam. The blueberry, also, is found in some places. An edible kind of actinidia abounds, and this fruit, eaten in moderation, is most palatable. Bears are inordinately fond of it. Thus, then, it will be seen that the Ainu, excepting in times of famine, never lacked plenty of food to eat. I used to pay a shilling for a big salmon; for a salmon-trout fourpence; for a hare threepence; for a tree grouse twopence. A bag of rice cost two shillings.

The stem and leaves of the mugwort (*Artemisia*) were also used for food in the early spring when very young. They were taken and first boiled, then pounded in a mortar, and after that made into cakes and dried for future consumption. A good deal, however, was eaten at once, pounded with millet or rice. It is said to have been very nutritious and to be of itself quite sufficient to sustain life and keep the body in a healthy condition. It had a very sweet flavour and the people were remarkably fond of it. It is said that in olden times the Ainu lived much on this herb, and that it has been the means of keeping many alive throughout more than one famine.

Sometimes the people used to boil, peel and pound 252
chestnuts and eat them with fish eggs. The roe and nuts were pounded together and then boiled. Sometimes animal fat was also added, and this made a very rich though indigestible dish. Sometimes it was eaten without being cooked, but as a rule it was made into cakes and toasted. I found this concoction not at all bad on occasion after a good day of tramping it. The people are extremely fond of fresh salmon roe. They

252 eat it raw, but if too much is taken, it causes scrofula or boils.

782 All things are looked upon as gods or demons in their own sphere and order. Cereals are said to be gods and are worshipped, and eating the firstfruits is a religious act. Thus an Ainu gave me the following lore on this subject. It is a prayer to the god of cereals.

788 "O thou Cereal Deity, we worship thee. Thou hast grown very well this year, and thy flavour will be sweet. Thou art good. The Goddess of Fire will be glad, and we shall rejoice greatly. O thou god, O divine cereal, do thou nourish the people. We now partake of thee. We worship thee and give thee thanks." After having thus prayed, the worshipper takes a cake and eats it, and from this time the common people may all begin to eat the new millet.

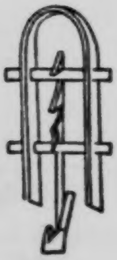
And so with many gestures of homage and words of prayer this kind of food is dedicated to the well-being of the people.

782
776 No doubt the cereal offering is regarded as a tribute paid to God, but that god is none other than the vital principle in the seed itself; and it is only a god in so far as it is beneficial to the human body. The conclusion I have arrived at from this and other examples is that the cereals are considered as a kind of totem gods, and that the Ainu idea of holding communion with such gods is by eating them and thus partaking of their goodness and life-giving essence. The same idea underlies the bear festival.

576
264 On a certain occasion I gave some cauliflower seeds to an Ainu friend, but on going to pay him a visit later, found the plants in danger of running to seed. Upon asking him and his wife why they had not cut and eaten them, the lady replied: "You yourself have not yet partaken of them. We cannot touch them till you have first eaten some." Of course I cut some at once, cooked them, and was very glad to dedicate

them by feasting on them. After that the other 576 264
people had their turn.

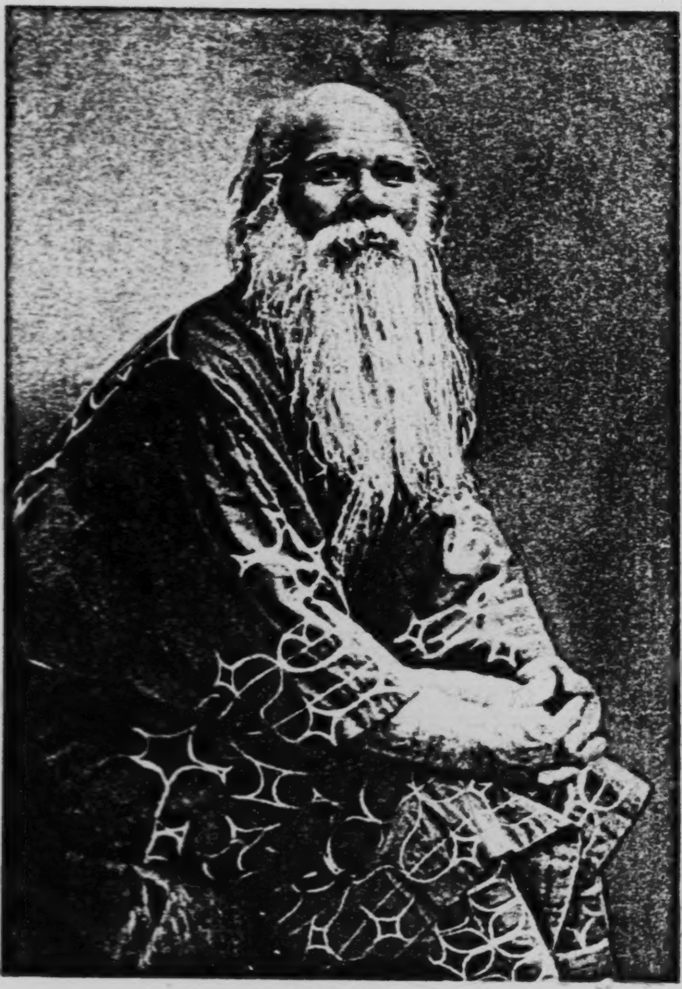
The Ainu had, we found, a curious aversion to eating double fruit. 264 They were afraid of it. One year we had a double vegetable marrow growing in our garden. As we were about to cut half of it to use in the kitchen, our cook begged us not to do so, and all joined her in saying that should we eat it we should certainly be bewitched. No one could tell me why. It was simply an old saying of the ancient ones. And so out of regard to their scruples and fears and superstitions, we denied ourselves and got no marrow that day for dinner. [417]



A POTHOOK

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

302
291
516



PARAPITA

[p.96]

CHAPTER XIV.

A CALL TO THE MOUNTAINS.

To hear strangers to this part of the globe talk, one would imagine that many of them suppose this mysterious race to be so hirsute as to be clothed from head to foot in hair like the brute beasts of the forest, and so unintellectual as to stand no higher than the chimpanzee in reason. But when they come into direct contact with the Ainu they soon find it necessary to revise their ideas in both these respects. For they are found to be no more hairy, no more monstrous and savage than the ordinary dwellers of the north in Russia, and quite as rational as other mortals. It is want of opportunity to progress and lack of a general education that has kept them behind others. The capacity is there and so is the desire. But like their numbers so their influence may be regarded as a negligible quantity, and they have to take quite a back seat among their more fortunate and pushing compatriots.

"Parapita" means in the Ainu tongue "eloquent," and truly "eloquent" this man certainly was, especially when in a temper. His native place was Usu in Volcano Bay, one of the most beautiful localities in Hokkaidō and destined to be a very important watering-place in the near future. For more than thirty years this man and his wife acted as our servants, and a very good cook the lady made. Being so long with us, we got to know them quite well. The man was very conservative and felt keenly the position the Ainu were being made to take, though he was very quiet over it. To me he would speak nothing but Ainu, and this just suited me, as I was so anxious to learn his tongue. I am bound to say that his mode of thought and some of his peculiar actions sometimes astonished me.

This couple brought up a family of five children in our house at Sapporo, and we saw two of them grow up, languish, and then die. Modern civilization which involves being shut up in a closed house, such as ours is, does not seem to me to agree well with the constitutions of these children of nature. The freedom of the hills, with the exercise and open air life this gives, to which their forefathers were used, suits them far better. Being shut up too much in a close atmosphere makes them weak and prone to consumption. I have known several fine lads, who had been trained as school teachers, gradually fade away and at last die of this dire disease. They could not stand the close application and warm rooms in the schools.

Parapita was a thoroughly honest man. He came to me one day with some money in his hand. "What is this?" I asked. "Ah," he replied, "this is the commission the shop-keepers have given me for buying things for you from them! I think it belongs to you, Sir!" "Thank you," I said. "It was a present to you personally, and although I suppose it came out of my pocket, please keep it." But it was some time before I could prevail on him to retain it. He said he thought it was not honest money! Parapita's education had been somewhat neglected!

"What is bred in the bone will come out in the flesh" is an aphorism as applicable today as ever it was. It bespeaks heredity in both body and mind. When we engaged this worthy couple we told them how nice it would be for them to have a good comfortable room and be sure of a fixed, regular wage. And to our satisfaction they decided to come to us. But none of us quite knew what we were let in for, as the sequel will show. After some nine months with us, we got up one morning and found our man had completely disappeared and no one could tell us when, where or why he went. He[5] was gone, and there was nothing more to be said. After three days he came back to us looking remarkably tired and washed out. Though I had never known him to touch alcohol in any form, I thought he must have gone off on a spree and had a drunken bout. But he declared it was not so. He told me that he had suddenly experienced "*the call to the mountains*." I had never heard about such "calls" before, so this explanation made me open eyes and ears. He told me that when such calls came, there was nothing for it but to obey immediately. He said that there was an irresistible force which drew and pushed him into the hills. So go he must. "What do you do there?" I asked. He said that it was very difficult to explain, but the name he told me was *Chiassuruani.* Philologically this means "being made to know the news." He said that it consisted in conversing with and seeking the aid of the superior spirits, running wild, jumping, howling and rolling. And he certainly looked as though he had been doing all this. Our conversation ended in my giving the old fellow permission to go whenever that irresistible impulse came upon him, for I was sure he would go just the same with or without leave. He left me in a happy frame of mind and did his work well after it. He used to go at intervals till almost the last, though his visits grew gradually further and further apart. He died some five years ago. This spirit has not by any means yet disappeared, for even the most educated of the men are seized by it in degree at times. One of them, the very best educated man I know among them, has to be let off twice a year for a week on end, but he tells me that he goes quite away by himself and does nothing but fish with a hook and line, and pray all the time.

115

187

787 This incident of the "call" of our servant brings to mind an ancient Northern Ainu tradition concerning an old man who was subject to such impulses.

In the following translation the word given me for "psychic impulses" is quite interesting. It really means "carried along by one's own soul," and so refers to a subjective state of mind. It comes from the Northern Ainu and was told me many years ago. The Ainu text may be found under Number 36 of my "Ainu Fireside Stories."

539 "One winter an old man subject to psychic impulses went for some reason or other into the mountains. Here he made a lodge of pine branches and dwelt in it. In the evening, when he was asleep, a voice came to him which said,

" 'O man over there, O man over there, you are in a dream, you are dreaming.' Such was the voice. Upon hearing this he immediately became quite unconscious. Thereupon there appeared at the bottom end of the hearth an old woman wearing a sealskin coat and smoking a long pipe. Then the old man rose up with the intention of going outside to some person who was calling him; but the old woman, who was sitting at the end of the hearth smoking, thrust him back with her wrist. And so he woke up. On looking round the woman could not be seen. The next day he went out to reconnoitre, and found that a pine marten had called him from behind his lodge."

787 So much for this *multum in parvo* lore. Now to ex-
776 plain briefly. During his trance the man thought he heard someone calling him from outside and so he got up with the intention of going to see who it could be. But an old woman, whom he saw in his trance, swept him roughly back with her fore arm. This rough usage saved his life. It was *Unchi*, called by some *Huchi*, and by some *Fuji*, the Goddess of Fire, who thus saved him.

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

The one outside, calling, was the spirit of a pine 776
marten who wished to lure him out to kill him. These creatures abound in this part of the world. The Ainu hunt them for their skins, which are very valuable. The old man had been so irreligious as not to offer the customary wand fetishes to the spirits of the animals he had killed when hunting. This had offended them greatly, so that they had inspired him to come into the mountains where they could take vengeance and kill him in return!

It should be borne in mind that in the Ainu idea, 761
the killing of an animal does not imply the ex- 775
tinction of its life, as will appear more and more clearly as we proceed. No life can ever be extinguished; it simply goes away to return later. And so, when killed, everything must be treated with due respect.

In my converse with Parapita and others, I have 522
found them to be not at all lacking in wit on occasion. He was once out travelling with me in the far interior. Our old servant was quite bright sometimes in his way. I had my gun with me in case of meeting a bear or coming across something to eat for supper. As we were going along, he pointed to something moving among the bushes. I thereupon dismounted and fired at what I supposed to be a wolf or fox. Whatever it was immediately bounded off into the forest, but left something behind him. On going to the spot, my servant picked up half a hare which he brought to me. Evidently the animal—wolf or fox—was surprised in the act of devouring his breakfast. We took our half along with us and Parapita proceeded to skin it as soon as we reached an inn in the evening. The inn-keeper saw this and wanted to know how it came to pass that he had but half an animal to skin.

This is the conversation I heard between them.

Inn-keeper. What have you got there?

Ainu. As you see, merely half a hare.

522 *Inn-keeper.* What are you doing with it?

Ainu. Skinning it for supper.

Inn-keeper. How is it you have only got half a hare?

Ainu. My master shot it.

Inn-keeper. But how only half?

Ainu. He aimed with his gun, pulled the trigger, there was a loud "bang" and I went and picked this up.

Inn-keeper. But how came you to get only half?

Ainu. Well, it happened thus. Hares, as you know, are among the fleetest animals in the world, and this one was the swiftest of the swift. My master, too, is a splendid shot. Among men of the gun he takes the deadliest aim.

Inn-keeper. Oh, how so?

Ainu. Thus: you see there were two very clever people, the hare and my master. One was a clever shot and the other was clever at running. It was impossible that the hare should not run away. So, as you see, half got away. Indeed, though I have only two of its legs here it got away on four!

Inn-keeper. What a liar!

This was too much for the inn-keeper. Had he only been a little more patient, he would have been told that the other two legs ran away on four, but inside the fox or wolf. But my man was too much for him so that he could only give a supercilious smile, turn on his heel and go off saying *"Chikushō"!* (beast) Parapita and I had a good laugh afterwards, and we found the hare, too, very good eating.

177
797 I never got it quite all my own way when preaching to these people, and always had to be wide awake in the old days when doing so, whether in a church or in a hut. One day I was addressing a congregation and used a camel as an illustration. What I said about this animal appealed to the audience at once. There

seemed to be more wonders connected with the 177
anatomy and powers of endurance of these creatures 797
than some of them cared to believe at first. The wonderful adaptation of their feet for walking in the sandy deserts, the hardness of the tongue and mouth, owing to which they are able to eat hard and prickly food; the means by which they can store and carry water inside of them for long journeys, the use of the hump in repairing the waste of tissue; all these and other things I told them seemed to be too wonderful for the brains of these docile Ainu! One person was like that Indian Prince who, having seen no ice in his native land, would not believe that there was such a thing as water becoming hard. This man said to me in a nice quiet yet insinuating voice, "And Sir, was this animal [522]
not so constructed that he could carry a drop of *saké* inside, too?" This was in church, nevertheless it made the congregation roar with laughter. I at once replied, for it would never have done to allow the laugh to rest on me, "Friend, I am not talking about an Ainu, but about a camel. If you had a camel, and you thought he had some *saké* inside him, that *saké* would very soon change stomachs and there would be a poor dead camel to skin and bury." He got the laugh on himself this time and so the incident ended.

On another occasion I took upon me the responsibility of quoting Aesop's well known fable of "The fox and the grapes." Thus:

"A famished fox saw some clusters of ripe black grapes hanging from a trellised vine. She resorted to all her tricks to get at them. At last she turned away, beguiling herself of disappointment and saying, "The grapes are sour, and not ripe as I thought!"

To this an Ainu retorted, "I know, Sir, that's a lie. Foxes can't talk." This surprised me, but I quickly replied, "Friend, the Reynard I am speaking about was a Greek fox, not an Ainu one, and the great and learned Mr. Aesop is my authority!" This was quite

177

777 sufficient and so the lecture ended, and all went away happy.

117 But sometimes the people, some of them at least, used to strike me as being a little stupid. The following incidents will show, in part, why I came to that conclusion.

As I was expecting letters, I said to the chief one evening, "I want you to get up at dawn tomorrow morning and go down to the coast post-office and ask if there are any letters for me. It is only a matter of fifteen miles, so you ought to be back again sometime in the evening." He went. Very late at night he returned. I heard him enter the hut and called from my sleeping place to know if there were any for me. "Yes," he replied, "several." "All right. Blow up the fire. I will be with you in a minute," I said. Well, I got up expecting to receive what he had brought. "Where are they?" I inquired. "I haven't got them," he replied. "But how is that?" I asked. His reply was, "You did not tell me to bring them, but to inquire as to whether there were any. And there are." I said no more but trotted off to bed again and thought. I became like Br'er Rabbit, of whom it is said, "He lay low, and he say nuffin." I was busy learning lessons in those days. And still am.

Our old Ainu servant died a few years ago and we afterwards sent his wife away. Another woman came to be taught, by her special request, but we found she was such a wonderful forgetter that we could not keep her long. One day I asked her to run out and put a letter I wanted to get off quickly into a pillar-box near at hand. A few hours later I found this same letter had been posted in our very own letter-box at the front door! The fact is, we had caught her wild and she had evidently not yet learned about pillar-boxes.

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

777

MY KITE MASCOT
(Japanese)

[P. 104 (A)]

CHAPTER XV

ABOUT MASCOTS

When writing about "That Wicked Missionary" a good Japanese friend sent me a sort of mascot, concerning which I wish to say a few words. I am not fully sure that the term "mascot" quite fits the object, but anyway it will serve my purpose here as well as "talisman," "charm" or what not. 117

During the late World War and ever since one has heard much of mascots. They are now in vogue everywhere in Europe and appear to have come there to stay. I believe they are kept "for luck," and bespeak a certain amount of superstition. At least, such is the impression I have got about them. I am assured that the Ainu also have had mascots of various kinds from time immemorial, and what we find them using today are but fetishes or relics of the same. 777

As these people sit at their feasts or when they perform any function or ceremony of importance, the men may be seen wearing crowns of two kinds. Those the younger of them wear are called *inawu*, i.e. "filament fetish," and those the more important men don are called *ekashpa-umbe*, i.e. "things crowning the elders." They are all made of long shavings and strips of bark and cloth. But on the front of those the elders wear are to be seen carved images of such things as bears, wolves, foxes, kites, eagles, jays, sparrows and other creatures, while on their moustache-lifters, which they use to hold their moustaches out of whatever they may be drinking, are to be found representations of various marine animals and fishes. These 777 293 527

[p. 105]

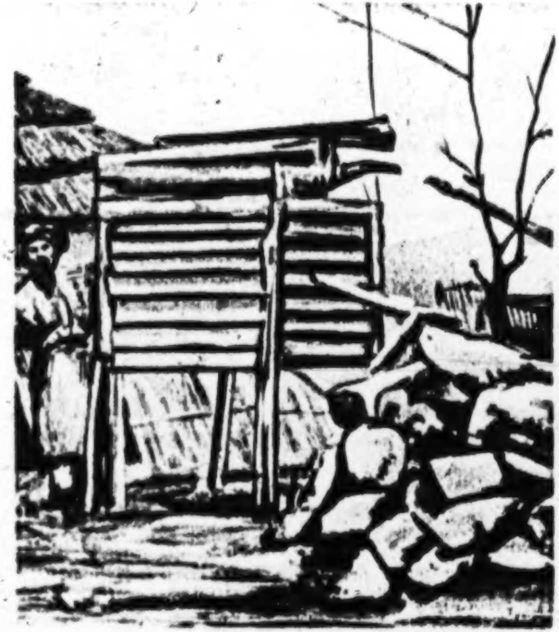
771
527 may possible have been originally clan or totemistic
293 signs.

Among the Ainu all the objects so represented are
264 first worshipped and then killed and eaten. Some of
782 the flesh is eaten raw and the warm blood drunk.
771 There seems to be some special virtue attached to drinking a little of the blood, which is caught in a vessel when the animal or bird is killed at the feast. Indeed, so much is thought of this that whenever the Ainu send me by post, as they sometimes do, a portion of bruin's flesh after he has been sacrificed, some of the blood is invariably sprinkled on the inside wrapping. The meat is always nicely wrapped up in sacred fetish shavings as well. No doubt the flesh is good but I can never bring myself to touch it. I thank them for their kind thought.

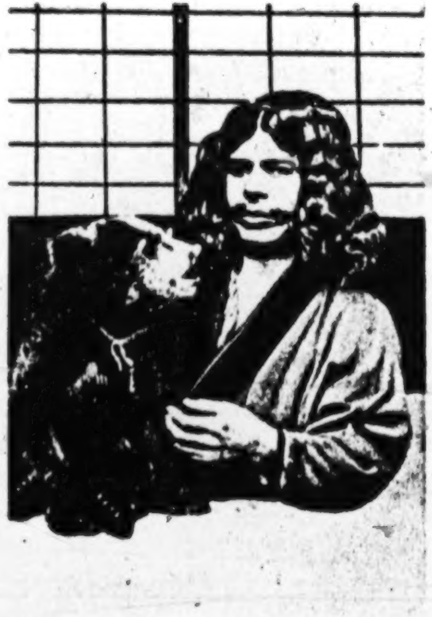
In my very early days here it was no uncommon thing for me to see such living creatures as I have mentioned, even poor little sparrows, kept in cages to be used in sacrifice at the proper season. By eating such, the peculiar powers and special virtues of each were supposed to pass into the communicant. To keep one of these in a cage was to be sure of great good luck, only the creature must be very carefully attended to or evil would, it was supposed, befall its owner.

766 On a certain occasion it was necessary for me to pass
782 through a village where there was a great and mighty wailing for the dead going on, accompanied by a noisy bacchanalian feast. The whole village was mourning and many had come in from miles around to assist, each bringing dumplings or *saké*. "What is the matter?" I asked. "Oh, the little cub has died," was the reply. It was a death feast, for the "dear little mighty one" had died. Its flesh was not to be eaten as it would have been had it been properly killed, but its head would be set up on high at the fetish place as a relic to be gazed upon and worshipped. A very elaborate funeral was being given it. Its spirit must be thus mollified

[P.106 (A)]



A BEAR CUB'S CAGE



A WOMAN REARING THE FAMILY BEAR CUB

and propitiated. It must be sent away with much *saké* 766
and many dumplings (made of millet and rice, in this 782
instance) and so be persuaded to give its ancestors a good account of its treatment while upon earth. And in the other world, taking the essence of the viands then offered, it was to make another feast for those gone before. Thus, then, the village mascot had died, [777]
and yet it lived. And now for the story of my present.

A short time ago a Japanese farmer, 60 years of 777
age, came with a friend and asked if I would try to 431
take away a big hard lump he had growing over his ribs, for he did not like to undergo the operation his doctor proposed. He was afraid he would not get over it. My treatment was successful, so that happily he was soon quite himself again. And he was very much rejoiced. Shortly afterwards he sent me by a friend a beautifully carved kite which he had done himself. It was a thank-offering to me for what I had done for him. I thought it was a very quaint gift, and made inquiries as to what it meant. I was informed that the farmers of his district often made these things for themselves and special friends as talismans. To keep such would be sure to bring good luck. And so my farmer thus wished me happiness and prosperity. This is how I came by my mascot.

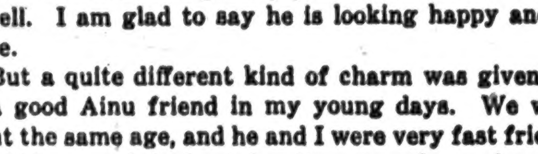
It will be remembered, no doubt, that just as Ad- 777
miral Togo was about to attack the Russian fleet in 171
the 38th year of Meiji, a hawk came and settled on his flagship. This was taken as a great good omen and sent a thrill of joy and confidence not only throughout the navy and army but through the hearts and homes of the people of the whole Empire. I was here in Sapporo at the time and saw the result. The incident braced the people with courage, strengthened their will, and inspired them with assured faith and hope. We know what the result was. The enemy fleet was sunk. With this incident in mind I can well understand the old man's meaning.

114 It is said that "confession is good for the soul," so I conclude this account with one of my own. In spite of all our boasted spirituality how prone the human mind is to materialism! How strongly ideas of childhood's days have fastened themselves on one's soul! I quite thought I had altogether outgrown gross materialism, yet, when that mascot—that carved kite—was handed to me, for a moment, I felt with regard to it as I used to do respecting the old lucky-stone and penny-with-the-hole-in-it which I used to carry about in my pocket when I was quite a small boy! Well, my old friend wished me prosperity by his gift and I take off my hat to him. He came to see me but two days ago and told me with great joy that he remains entirely well. I am glad to say he is looking happy and in peace.

777 431 But a quite different kind of charm was given me by a good Ainu friend in my young days. We were about the same age, and he and I were very fast friends and did a good deal of hunting together when we needed food. His present consisted in a small knife in a sheath which he himself had carved very nicely for me. He brought it to me with a letter, a translation of which I now give. He told me that the sheath would bring me good luck.

> My Dear Friend,
>
> I present you with this knife-sheath. When henceforth, Sir, you go to hunt among the mountains, gird yourself with it. When you see a hare or duck, kill them with this knife. I now write to you about knife-sheaths. Consider.

[41]



A KNIFE AND SHEATH

> When a couple are newly married, the first thing 777 the man does is to make a knife-sheath which he gives 431 to the woman; and the wife works a head-dress, as it is called, and presents it to her husband. It is a very good thing to follow this custom. For the old men say that husbands and wives ought to do so. And so I have made a sheath, which I present to you, sir. I have now told you in writing why the knife-sheath should be in one's possession.

That is all, and in it we have another link with 777 and echo from the past.

It should not be thought from this, however, that I was actually to kill the quarry with this little knife. Rather, I was given to understand that the special [411] virtues and powers believed to be inherent in it would 224 be transferred to my person when out hunting, if I would carry it.

I suppose I ought to consider myself fortunate to have received two such charms. Though I have no faith in them or any such things, I am very thankful to have the good will and best wishes they imply of my two good friends, one Japanese and the other Ainu.

When writing about my Kite Mascot I referred to 800 a great and solemn mourning I witnessed for a little bear cub which had unfortunately died while being brought up for a festival in a certain village. Many years before this happened, I received a short prayer from an Ainu hunter which he said was used by some people when praying to cubs at the time of being sacrificed. This prayer is so unexpectedly peculiar 527 that I now write a translation of it. (There is really 774 nothing new under the sun, psychically speaking, for I find ideas about the dense material and the astral bodies believed in by modern theosophists, who suppose the discarnate spirits of man and beast to live in the astral world. There they appear as the real beings, while we on the earth are but shadows.) In order that the prayer may be the better understood, I have divid-

527 774 ed it into sections and commented on each where I considered it best to do so.

"O my very own dear little bear cub, pay great attention to me. The honoured ones who reared thee, the honoured grandmother, too, set before thee much [788] wine and many fetishes, dumplings and precious treasures."

[The honoured ones here mentioned are those who brought the animal up. The honoured grandmother is the woman who, in common with her own children, suckled the cub when it was very small. The fetishes are wands of whittled wood; the dumplings are round cakes made of millet and are to serve partly as food while young bruin is on his way to his spirit home. The precious treasures are beads, dirks, swords and other family heirlooms. They are placed upon the head or about its snout for a time and restored to the owners after the festival.]

"Ascending upon the fetishes in the cluster thou art going to thy honoured father and mother with laughter and joy."

[774] [The honoured father and mother here mentioned are the parent bears, which, though dead, are alive for evermore. For with the Ainu all discarnate souls of whatever kind, animal, vegetable, mineral, organic or inorganic, never die or for one single moment of time lose their own peculiar identity of person.

"Ascending upon the fetishes" refers to the fact that when dead the cub's head is cut off and stuck up on high at the place outside the east end window of the hut where other fetishes are arranged, some old and others new. It is thought to be a great honour to the cubs to be so set up, for there they are at times worshipped and this they like much.]

[273] "Having made *saké* again out of this wine, thou art going to invite both the near and far-away deities to a grand feast. There will be plenty of *saké* and dumplings, and while feasting thou wilt surely speak good things to the company about us."

[Having rejoined his parent bears in the spirit kingdom, the cub will make a great spiritual feast out of the essences of the viands now to be sent with him, and he will say all kinds of flattering things about his earthly foster-parents and the people who helped first to fatten him and then kill, eat and give him such a happy, festive "send-off." For, be it remembered that this feast is called Iyomande maratto, which means "Feast of sending away"]

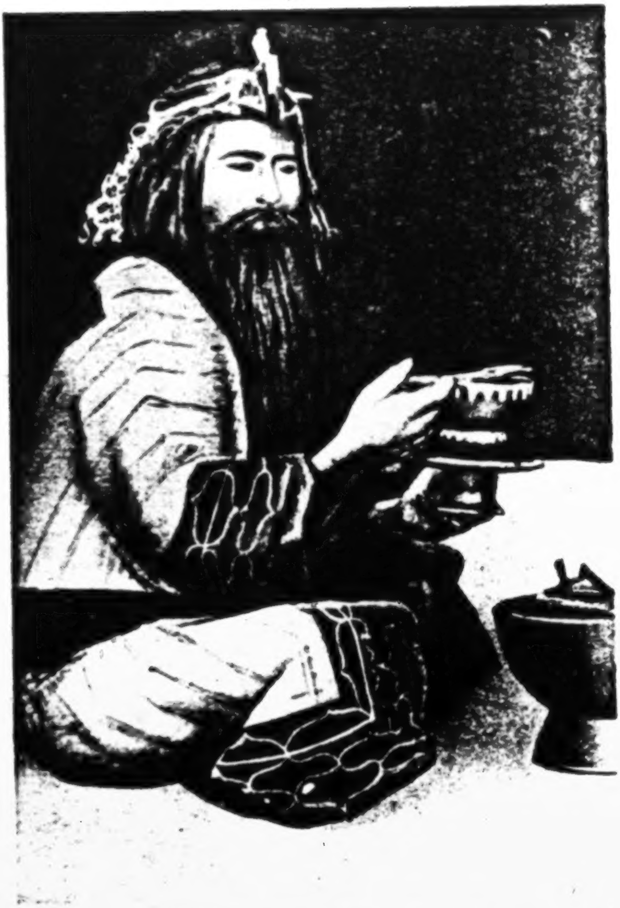
2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

"When thou comest again on another pleasure visit 527
to the honoured one who reared thee, remember that 774
I am the man who caused this to be done. We shall meet again. We shall see one another. *He, he, he.* Adieu!"

What a world of comfort! The cub is not supposed to stay too long with his parents but is expected to return soon from the mountains, which make the bear's heaven, to enjoy another mutual feast with the people. He may even return the following spring. His former owners will be continually looking out for him. They will recognize one another and his old friends will be pleased to see him and enjoy fattening him up again for another "send off." And so, my dear little cub, adieu!

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

776
782
516
291
415
771
293



AINU CHIEF ABOUT TO WORSHIP THE FIRE GODDESS

[p. 112]

CHAPTER XVI

THE ORIGIN OF THE AINU, AND THE CREATION

101 The problem of the origin of the Ainu is still uncertain and one does not care to theorize on the matter just yet. It is therefore the purpose of the present chapter to give the simple Ainu version of the matter. Their ideas on the subject are very quaint and simple and most characteristic, and it is these I intend to set forth as much as possible in their own language, simply and truthfully translated.

173 Many of the old people believed that their ancestors were descended from one whom they called Aeoina Kamui, i.e. "The Divine Tradition Holder," not, indeed, by way of natural generation, but as being in the first instance created by him. Although he himself is spoken of as divine, yet he was sent by the Supreme God of Heaven with full instructions as to how to form people, teach them how to make and use useful instruments and implements, instruct them in hunting and fishing, and how to make fetishes and worship the various deities and perform religious rites and ceremonies. And so it comes to pass that he is always spoken of with great respect. I have never heard him worshipped by name, but I suspect many do pray to him on occasion. How he stopped cannibalism among them was mentioned in a former chapter.

161 The Ainu admit that their race is not nearly so numerous as it used to be. Even since my first arrival I have seen whole villages disappear. The people grieve over this, but have settled down to accept the fact, in despair of ever rising again.

161 In considering the causes of this decrease, there
628 are found to be several reasons which may be cited.
From the oldest times there have been many bloody
battles fought with the Japanese. The warfare was
continuous throughout the ages, as has been shown in
a previous chapter. Then there were misunderstandings
causing internecine strife with pitched battles.
And so the people have naturally been bleeding to
death. This clan antagonism has not yet quite died
out, but has now become a very weak factor among
them. Forty-five years ago, it was so strong that I
was once refused hospitality in one district because I
had come from another. I was speaking Ainu only
and my dialect betrayed me. However, on my second
visit some years later, all was well and I met with no
trouble.

177 Then, there are now two and a half millions of
161 Japanese here against about 15,000 Ainu. The former
are pushing the people greatly, for the Ainu cannot
compete with them. Next, they have had to come so
[262] suddenly from a meat and fish diet to a vegetarian
one. This has told on their constitutions. There is
161 too much blood-relationship among them, through intermarriage
[582] between people of their own village or
district only. This has had a dire effect on them mentally.
They have known nothing of medicine in general,
and hygienic rules are nil. There has been a good
[165 deal of child mortality among them, and many of the
women are sterile. Many people die of consumption.
842] Their smoky dwellings are not fitted for the preservation
of health. It is sad to see them becoming extinct,
but it is inevitable. (In them I think the Japanese are
losing a great asset to the Empire.) The numbers are
now being kept up, as they have been for some time
past, by adopting Japanese children and registering
them as Ainu. And marriage with the Japanese them-
[144 selves is taking not a few. There is an ever-increasing
762] number now of half-breeds, and among those called

Ainu not much more than half are pure blood. Nay, I doubt very much if even half of them are pure Ainu.

The following folk-lore, showing how Aeoina, after doing what he was set to do on earth, forgot himself so far as to return to heaven unwashed and clothed in his old earthly garments, and was therefore sent back again to wash and change, is interesting.

"The divine Aeoina is called *Ainu rak-guru* by some, and this means 'Person Smelling of Men.' This is the way he came by such a name. After he had descended from heaven and made the first man, he stayed on earth with him for a very long time, teaching him and his children how to hunt and live. While in the world he lived just as the people did, and dressed in the same kind of clothing as they. When he had finished all that had been given him to do, he returned to heaven. Before setting forth, however, he quite forgot to divest himself of his earthly garments. On reaching Paradise, all the deities came sniffing with their noses, and, looking into one another's faces, exclaimed, 'Dear! dear! What a strong smell of men there is! Whence can it come?' On making a closer inspection they found it to come from Aeoina, who still had his earthly garb on. He was therefore requested to go back to earth immediately and divest himself of his human clothes. Having done so, he returned once again to heaven, and lo, the smell of men had departed from him!"

Here is another peculiar story about Aeoina making man. It runs thus:

"When Aeoina made man he formed his body of earth, his hair of chickweed, and his backbone of a stick of willow. When, therefore, a person grows old his back bends in the middle." The same story variously told is as follows:

"After the world had been created and set in order, God made many herbs and trees to grow out of the

773 ground. When this had been done, He proceeded to make man. In forming him, He took a piece of wood to use as the spine and frame and filled in the spaces with earth. Hence it happens that when a man has grown old, his back bends like an ancient tree; yea, it sometimes bends so much that he becomes as stooping as a deer."

571 During my sojourn among this people, I used frequently to hear the younger folk call one another by such names as "Crook-back," and "Mangy, aged deer," but I could never see wherein the sting lay till I was made acquainted with this legend. Having learned it myself, I tried it on one or two people, but instead of their getting angry I was only rewarded with fits of laughter, which produced the effects I wanted.

829 The Ainu are very anthropomorphic in their ideas of the Divine, and they ascribe mistakes to the gods somewhat freely. They often treat them as equals. Even the divine Aeoina was not perfect, as the curious tale now to be cited shows.

772
773 "When God was in the act of making the first man and had nearly finished His task, it happened to be necessary for him unexpectedly to return to heaven on important business. Just before setting out, He called a river otter which happened to be near, and told him He was going away, but would very soon send another deity to finish the job, and he, the otter, was to deliver a certain message to him, explaining what to do. Now, although this animal said he would be sure to give the message, he grew careless, and did nothing but amuse himself by going up and down the rivers catching fish and gorging himself with their flesh. So intent was he on his fishing that he entirely forgot the message—yea, the otter clean forgot all about it. This is why the first man was made so imperfect. As a punishment for this delinquency and astounding forgetfulness, God inflicted him with a bad memory—yea, He took his memory clean away. This

is why the otter can remember nothing at all now." 772
Thus, then, the appearance of the Ainu upon earth is 773 all owing to the divine Aeoina, and his imperfections are all owing to the imperfections of his maker and the otter.

I know of a certain place called "Axe-rock." It is in shape more or less like a big, broad axe lying with the edge up. It is a small hill lying a little way off the end of a big mountain to which it is connected by a low, narrow neck, which is taken for the axe helve. I was once told that this is supposed to be one of the sixty axes with which the divine one knocked Yezo into shape. The Ainu idea of creation is by no means like that of many Europeans, for they thoroughly believe that "nothing produces nothing." *Ex nihilo nihil fit.*

When writing about the status of women in a 000 previous chapter, I mentioned how the fact of the Western coasts of Hokkaidō being so very rough and rugged is accounted for by the garrulity of a woman, who, instead of attending to her business in a proper manner, went gossiping with another woman and so in the end, working too hurriedly in order to make up for lost time, finished her task in a very slovenly manner. This making of Hokkaidō was simply a knocking of the island into shape and thereby rendering it fit for habitation. The Ainu take it for granted that matter is eternal.

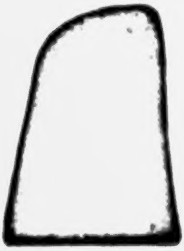
Given the primal elements, they strive to account 82 for the many different kinds and manifestations of organic life, and also for the existence of inorganic substances, in their own rude and thoroughly animistic way. Being the sons of nature that they are, they are fond of theorizing about what meets the eye, and often allow their imaginations to run away with both judgment and reason to an absurdly ridiculous extent. According to them, there is very little difference between vegetable, animal and spirit life—between the life of a plant and that of a reptile, man, demon, angel

82 or god. Indeed, they look upon Heaven and God as the macrocosms and the earth and man as the microcosms, and as it is above, so is it below.

773 As for producing things, the Supreme God is supposed to have made the world, a demon made rats and some such vermin, while Aeoina, the divine one, made snakes, eels and some other beings. Some things, such as fish, for example, were formed out of bones cast out of Heaven after a celestial feast. Hares were evolved out of hair plucked from the skins of heavenly deer; squirrels were made out of the cast-off shoes of Aeoina, while some fishes came out of the scales of such of these creatures as had been eaten in Heaven. The skylark is really a heavenly bird which was banished to this world for disobedience. Bears and sea-lions came out of sparks. We have already accounted for the origin of fleas.

The beautiful flower, the adonis, is said to have been a Goddess, who was changed from her real heavenly state and banished to this earth by a curse from God and the pine-marten. Frogs had their origin in a woman who was cursed for bad conduct, and the grebe and diver kind, in general, are said to have been developed out of the uneatable parts of a trout. It is a very great jumble out of which a clever story teller might manufacture tales *ad libitum* and *ad infinitum*. In fact, as some of us understand Darwin, in the Ainu we

[172]



A STONE AXE

find that gentleman out-Darwined entirely. With them evolution has run riot. 773

"In the beginning," so runs the tale, "the world was a great slushy quagmire. It was in a shocking condition. The waters were at that time hopelessly mixed up with the earth, and nothing was to be seen but a mighty ocean of bare, sloppy swamp. All the land was mixed up with it and aimlessly floating about in the endless seas. Nothing existed in this chaotic mass and nothing stirred, for it was altogether incapable of sustaining life; nor were there any living fowls flying in the airy expanse above. All was cold, solitary and desolate. However, the clouds above had their thunder gods, the skies above, their living creatures, and the Creator abode in the highest heavens with mighty hosts of subordinate deities.

"By and by the Great God—the True God—determined to render the world habitable. He therefore made the water-wagtail and sent him down to produce the earth. When he descended and saw the dreadfully shocking condition the elements were in, and how they were mixed up in confusion, he was almost at his wits' end to know how to perform his allotted task. But he thought of a way, for he fluttered over the waters with his wings, trampled upon the muddy matter with his feet, and beat it down with his tail, till, after a very long time of fluttering, trampling, and tail-wagging, dry places appeared, and the waters became the ocean. In this way the world was gradually raised up and made to stand out of the waters, and caused to float upon them. Therefore the ancients called the world *mo-shiri*, i.e. "floating land," and hold the water-wagtail in great esteem—for was he not the angel of God?"

The Ainu never think of God as working without means, and as has already been stated, in creation He is said to have used as many as three score mighty axes and many very big hammers and mattocks which, when done with, he cast away and they gradually, in

773 decomposing, turned into marshes, swamps and bad water, among other things.

I have a further legend by me which refers to the water-wagtail and his help in creation. It is very short and runs thus:

"In very olden times, when God determined to create the world, He caused a water-wagtail to come down out of Heaven to assist Him. The way he helped was like this: God made him fly down from above and settle on the rough places He Himself had already cast up with His mattocks and axes, and, in order to make the ground level, ordered him to hop and jump about on it, scratch it with his claws, flap with his wings, and wave his tail up and down. Thus it happens that at the present day whenever this bird is seen he is certain to be found beating the earth with his tail."

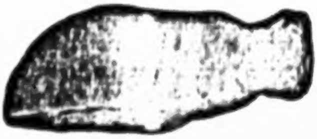
829 It would appear that the Creator was not always infallible in His choice of localities in which to place the creatures He made. The following story will show what I mean. It has reference to the race of the bears and sea lions.

000 One day, as I and a native companion came riding over a high spur of a mountain down toward the seacoast, we heard a great bellowing out at sea. It sounded like some monsters fighting. It was not far from my friend's home and I asked him what it was. He at once pointed to a flat rock about a mile out and told me the noise came from there. He said it was made by [139] a big school of sea-lions which had come there, as they did every year at that season, for breeding. The bellowing was a challenge to the mountain gods, i.e. bears, to come down to fight. I told him I would like to hear all about this when we reached his house, where I was to stay. The following is his story.

773 "Many of the larger of the wild animals, both of the sea and land, have the same origin as the demons

of disease. They came into the world in this way. 773
Once upon a time, when they lived upon earth, the deities had a great desire to smoke tobacco, and, in [753]
order to procure a light, got sticks of silver birch and rubbed them together. They rubbed and rubbed for a very long time, but instead of bright fire nothing came out but black and dull yellow sparks, and these were quite incapable of producing good, bright fire. No sooner did the sparks appear than some at once turned themselves into bears, while the yellow ones became demons which originated some kinds of illnesses. This being the case, the gods cast away their sticks and got flints which they struck together. These made nice bright sparks which very soon became fire.

[172]



A STONE KNIFE

After they had finished their smoke and were now about to return to Heaven, they threw some of their flints into the sea and the rest upon the earth. Those which fell upon the dry land became sea lions, and those which were thrown into the sea turned themselves into great whales.

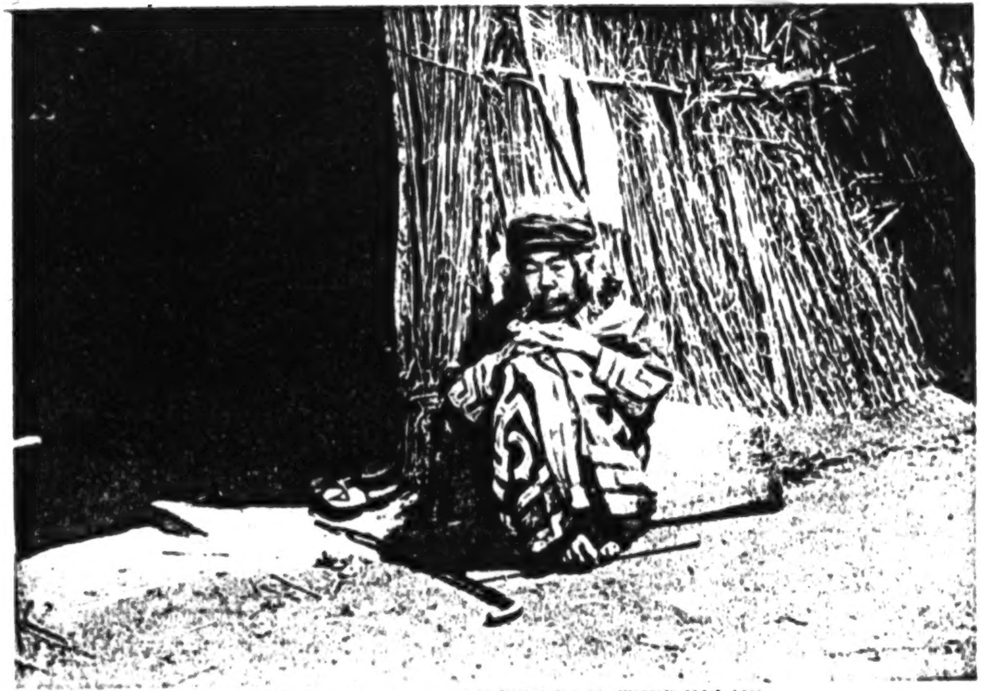
"Now it happened that the bears and sea-lions were quite unable to live at peace, but spent their whole time quarrelling, fighting and tearing one another. God would not allow this to go on, so, in order to determine which should live upon dry land and which should be banished to the sea, He called them to him and caused them to have a race and so settle the matter. They assembled at the appointed time and place, where they strove hard for the mastery. The bears won the race, and were therefore allowed to remain on the dry land, 773 while the sea-lions were vanquished and were ordered to depart to the sea. These creatures have never been at all satisfied with their lot, so at a certain time every year they come and bellow toward the mountains and challenge the bears to come and do battle."

136 As my friend told me it would be quite safe to row
out to the rock and see the creatures, I one day got
a man to take me there. The nearer we approached,
the more they bellowed. They plunged off the rock
into the sea and completely surrounded the boat with
their heads toward us. I really thought we should have
been attacked and drowned. But my friend handed me
[825] a good sized stick he had brought along and asked me
to strike the edge of the boat continuously with it. With
the first noise I made by a blow, they drew off and we
were allowed to climb upon their rock and inspect. It
was quite smooth and flat and there was nothing on it.
As soon as we left, the animals at once returned to it
and the bellowing began again all around.

My friend showed himself very friendly while I was with him, and when telling me about the race between bears and sea lions, related other stories, such as the following, all of which have something about bears in them. Said he, "I must now tell you about the marten and the racoon.

773 "The marten and racoon were both made by the Creator to act as servants to bears. This is the reason that those little divinities reside in and about the dens of these deities. Their special duties are to act as cooks and drawers of water. Among them may be seen some with black faces. These are the cooks, and they get black through working among pots and kettles. The common racoon is a very good deity indeed, and when a person intends to offer one in sacrifice, he should send round to his friends and invite them, saying 'The cook of the God of the Mountains is about to be sent away, come ye and rejoice.' Then when all the

516
142
291



OLD MRS. BRIGHT, CHIEF PENRI'S MOTHER-IN-LAW

[P.116(A)]

people have assembled, he should be killed and sent 773
away."

Having told me these old stories about the bear and sea-lion, the marten and racoon, he proceeded to say a few things about bear and wolf worship.

He said: "The most gentle and well behaved bears 774
are called *Nupuri-koro-Kamui*. (This may mean equally well 'Deities who possess the mountains' or 'Most precious divinities'; the latter is what I think it really means in this place). They have their home in the middle of the mountains (i.e. in the very interior of the country) and their garments are ornamented with stripes of gold, silver and bronze. One must never fail to do worship to such when he happens to meet them. The most wild and dangerous are called *Nupuri-kesh-un-guru*, i.e. 'Creatures residing at the foot of the mountains.' Their clothes are ornamented with stripes like bloodred thread. These are a very wild kind and sometimes attack and slay people. Such bears are not to be worshipped. They don't deserve it." This little story being finished, I asked him to give me one more before we retired for the night. And so he said, "I will now tell you about the wolf.

"The divine wolf is clothed in white and his home 773
is on the eastern side of the mountains. In the begin- 774
ning he resided in Paradise, but, having a great desire to live upon the earth, he descended and took up his abode with the good bears. He is truly a most precious and brave divinity, and is, moreover, very quick in action. Now, if a person is pursued by an evil bear, he should call upon the wolf in a very loud voice to come to help him. If he does so with a true heart the wolf will without fail come and kill the bear and deliver the man. Therefore the wolf is a divine being who ought certainly to be worshipped."

These are exceedingly curious matters and I can 774
not help thinking that there is lying under the surface more than at first sight is apparent to the eye. I have

771 seen sea-lions and other marine animals carved on the moustache-lifters used by some of the men, and I have also seen many crowns with bear's heads and the heads of foxes and wolves carved on them. I believe these were originally totemistic signs and that such stories as those now related[7] bespeak certain feuds or tribal wars among the people. And it is a matter of fact that when I first came down from the mountains and visited the dwellers at the sea shore of a certain place, the chief would not receive me because the language I spoke was that of the "hill men and dwellers among bears!"

Until within very few years ago, Robin Island in the Bay of Patience was a well known place for hunting fur seals, and many foreigners have made fortunes there. Formerly it was regarded by the Ainu as their own personal property absolutely, having been produced by an Ainu goddess. The people living in those regions made profit by bartering the skins of their kills to the Russians, Manchurians and Japanese. After a time the Russians took the island over, turned off the Ainu, and forbade them to take the skins any more. This has rankled in the minds of the men greatly, and although they have not said much to other people about it, they have spoken of it among themselves and friends and told them that they would not mind so much if the Russians would allow them to have a share either in the killing or profits realized. They consider themselves to have been very hardly treated. But as the Russians are said to have ruled by fear, they were afraid to air their grievance, lest they should be sent off into the interior of Siberia.

As a proof that the Ainu originally owned this island they quote the following legend:

539 "There lived a young woman in a certain village who had been adopted into a family with a view to making her in time the wife of the son. Though betrothed, they were not yet married. After a time she

was found to be with child, whereupon her betrothed husband became angry. He thought the matter over and then flogged her with a strap, but not over-much. He felt better after that. They were then married and very soon she bore two little girls—twins. They grew up into fine women and were always strong and well. One of them became a wizard and practised sorcery. She was the prettier of the two and for this reason was called the Flower-of-the-Plain.

"Now, the fact is this. Flower-of-the-Plain was the child of a sea god, whilst the sister had a land god for a father, although the mother had an Ainu for her husband.

"In olden days there were no islands off the cape called "Land's End," toward the north. But Flower-of-the-Plain, being the child of a sea god, and a mighty shaman, used her sorcery and raised up an island from the sea off the Bay of Patience. (This is Robin Island) Soon this island was covered with one and two year old seals, and its name became "One-two-year-old-seal-island." These animals increased so mightily that the waters round about it were at times covered with them.

"Now one day Flower-of-the-Plain took a boat and rowed off to the island she had produced, and built herself a house, beautiful to behold, on the top of a reef projecting into the sea, and there she dwelt alone. Soon her kinsfolk went there in boats and killed seals. When they had quite filled their boats to the very brim they sailed back to the mainland. This they did yearly.

"After a time the people about the village where Flower-of-the-Plain's family and kindred dwelt had a big quarrel. So great did the commotion become that her immediate kindred got into a very big boat and came to her island. It was a migration, and Flower-of-the-Plain received them all, men, women and children alike. Not one returned.

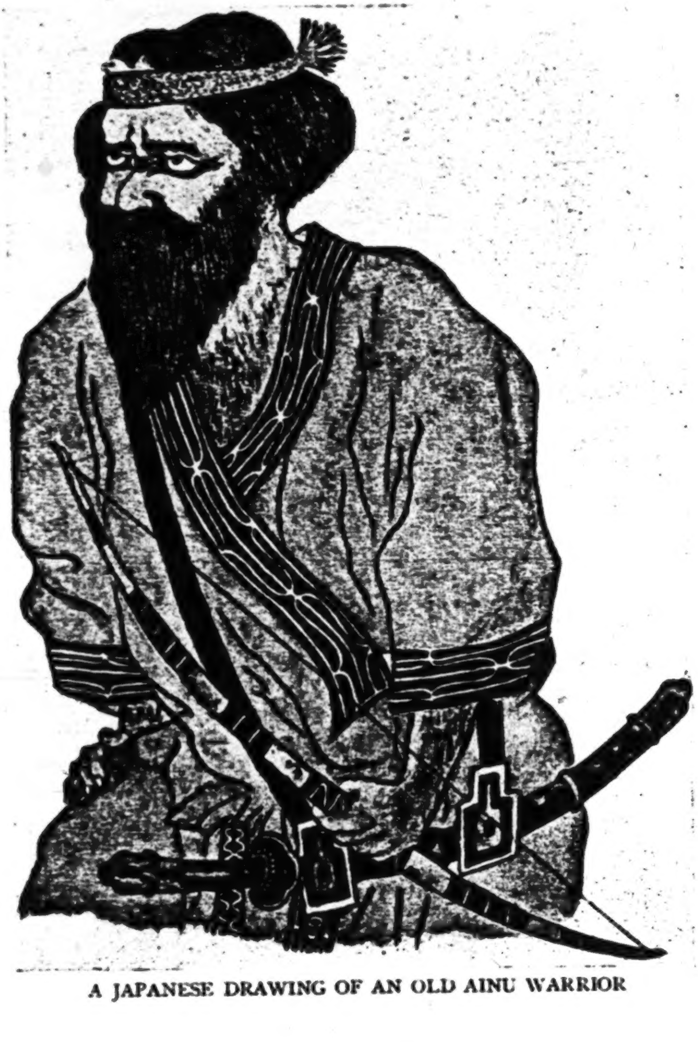
539 "They caught very many seals indeed. Others also came, more and more as the years went by, and also killed many. By degrees the young seals were destroyed, so that now one can only see an odd sea-lion or sea-bear now and again. The coasts are deserted. Formerly, the island being well stocked with beautiful fur-bearing seals, the Ainu were able to live well and prosper. Now alas, the Russians have come and seized our property."

This is a true echo and will live as long as there are any Ainu left in Saghalien to tell the story.

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

1

142
302
291
411
516



A JAPANESE DRAWING OF AN OLD AINU WARRIOR

[P. 126 (A)]

CHAPTER XVII

ABOUT EARTHQUAKES

We have just had a slight earthquake and though 133
they are neither so strong nor frequent as in the 171
South of Japan they are by no means unknown in Hokkaidō. I have experienced several rather severe ones here, but none big enough to shake houses down, and I have only had to run out of doors twice in fifty years. But one never knows when a really bad one may happen upon us.

Many years ago we got a good shaking when I was 133
in Piratori with the chief of that village. Penri was a fine, brave man, but could not stand snakes and earthquakes. Snakes, because one had bitten him when younger, earthquakes because he could not hold them or punish them. When our shake-up came, I saw him lift his head and look quite scared. The hut was rocking to and fro at a great rate, and the floor was heaving up and down as though the waves of the sea were chasing one another under the ground. "What is it?" I asked. "A mighty earthquake," answered he. We both thought the hut would come down. But fortunately it did not do so. But even had it fallen, it would not have mattered much. Huts are so light, made of simple posts and thatch as they are, that unless the posts are rotten there can be no danger of falling. Even if they did fall, it would only mean the roof dropping bodily down to the ground and settling there. Unless a person came into contact with a rafter or one of the beams as it fell, he would be in no danger. All the harm that could possibly come

133 would be from an ensuing fire. So we sat still till all was over. After this we turned to and chatted about earthquakes and general cosmology. This chapter is in part the result of this conversation.

823 The chief said: "We Ainu people think that the earth is round like a ball, and not flat. It stands floating upon a large expanse of water. There are very many islands standing in this water, each of which is governed by its own gods." There is no single word in the language for the "whole world," but each island and continent is a world in itself and is called a *moshiri*, i.e. "floating earth." "Islets in rivers and lakes and the islands in the sea are all called *Rep-un-shiri*, i.e. 'land in the sea'; and we know the whole world and every world is round because the sun rises every day from the east and sets toward the west, and comes up again from the east on the morrow."

823
825 "The world," continued my friend, and he meant Yezo and Japan, "rests on the back of a very big fish which is called "backbone fish of the world." He is a wondrously large trout-like creature and bears the whole weight of the world upon his back. He is its true foundation. Whenever he moves, the earth trembles, and when he shakes himself severely, there is a big earthquake. And one never can tell when he will become impatient and excited. He has to be very carefully watched. He is also the direct cause of the ebb and flow of the tide. When he inhales, as for breath, the tide ebbs; and when he exhales, it flows toward the shores of the sea. Should he make an extra big exhalation, there is a tidal wave." Respecting this matter the old man gave me the following myth on the ebb and flow of the tides.

823 "Before God made the world there was nothing but swamp to be seen, in which, however, there dwelt a very big trout. This fish was a very mighty one, for his body reached from one end of the swamp to the

other. So when the Creator produced the earth, He caused this creature to become its foundation. There lies the living trout underneath the world, regularly taking in and sending out the waters of the sea through his mouth. When he sucks the water in, the tide ebbs, and when he expels it, the tide flows." 823

The chief used often to wander from the point under consideration, and I found it much the best way to wander with him on such occasions and pull him up later. We had got thus far with the matter in hand, when he quite forgot the earthquake and stuck by the trout. The following is the legend he gave me: 000

"At the source of the Saru River there is a large lake, in which there used to live a monster trout. He was so big that he waved his pectoral fins at one end of the lake and flapped his tail at the other. Once upon a time the honourable ancestors met together and went to kill this fish. Though they tried to do so many times, they could not accomplish their end. The gods, who had a special regard for the Ainu, sent help from Heaven. The Heavenly Beings came down and seized the great trout with their hands. He thereupon plunged mightily and went to the bottom of the lake with great force. Then the gods put forth all their might, and, dragging the creature to the surface again, brought him to the shore. The honourable ancestors then drew their swords and chopped him till he was quite dead." 539

The chief told me that "this trout was in the habit, not only of swallowing such animals as deer, foxes and bears which might venture near to drink, but would sometimes gobble up men, women and children; not only so, but he would devour whole boatloads of people, boats and all."

I pulled Penri up here and asked him to give me more information about earthquakes. So he continued thus: "The trout upon whose back the world is found- 823

823 ed is without doubt the real cause of tidal waves. Every now and then he takes in a vast quantity of water, and then with an extraordinary effort suddenly shoots it out of his mouth in one mighty blow. It is this act which causes the sea to overflow the land sometimes."

824 821 [776] "But," I asked, "why do the gods allow this? If they cared so much for the people, surely they would put a stop to it." "Yes," he said, "one would perhaps think so. But it must be remembered that there are demon gods as well. These get into the fish sometimes and work him up. They make him move, and when he does move, the earth, of course, moves also, for it rests upon his back, and this causes the earthquake. If he moves gently, the quake is small, and if violently, the quake is big. So as this is such a very unreliable and dangerous creature the Creator in His goodness has sent two mighty gods to stand one on either side of him day and night, in order to keep him quiet. These most wonderful divine beings always keep one hand each on him to hold him down and so prevent any severe movements. Whether they eat or drink, they must each without fail keep one hand on the monster; they may never take it off for an instant."

When he had finished the old man added for my instruction, "As this then is the true cause of these things, the old men have said, when they have seen their children eating with only one hand, which is a very wrong thing to do, 'It is only the gods who stand guard over the world's Backbone-fish who are allowed to eat with only one hand; are you those gods?' Thus do they rebuke them."

772 539 I asked the chief how far below it is to the back of this foundation fish. "Ah," he said, "that I can not tell. No one knows. But it is very far down, for there are six worlds under ours, the lowest of which is called *Chirama moshiri*, i.e. "Lowest world." This is not regarded as a place of darkness, but as a very beautiful

land and as full of light as our world is." And then he added, "The thunder demon once came to Ainu-land and waged a most grievous war here. So disastrous was it that this earth could not sustain it. He therefore ascended to Heaven and carried on the conflict there. The Creator was so worried at this that He made him descend into the lowest depths of the earth to wage his battles. Here he was slain. But as it is impossible for any god or demon really to die, his living spirit went up to the lower skies to dwell. His home is there now." The chief finished his discourse by giving me another myth. 772 539

"The world in which we live is called by two names, 'The upper world' and 'The world where people trample one another.' It is also sometimes called 'The world for propagating one another.' It is named 'Upper world' because there is another world just beneath it. That world is very damp, and when wicked people go there after death they are punished. By the side of this place there is another locality which is called 'The land of the gods.' It is to this place the good go at death. They are there with the gods and walk about upside down after the manner of flies so that their feet are opposite to ours. When it is day upon our earth it is night in heaven. When it is daylight there it is dark here. Now, when it is dark in this world of ours, men should neither do any work nor trim one another's hair nor cut their beards, for at that time the gods and the spirits of our forefathers are busy in their own spheres. If, therefore, the inhabitants of our world work during the hours of darkness, they will be punished with sickness and meet with death early." [775]

I conclude this chapter with a dream. A chief came to me from another village one day and told me about a dream he had had the night before and which was troubling him. It was this, he said:

"A certain chief, who died some time ago, appeared to me and said, 'Pay great attention. I am Chief 828

828 So-and-So and now have my home in Hades. Upon my departure from your midst, I went directly to the underground world where I am now undergoing punishment. But the punishment I suffer is not for anything I did myself, but because the people under my care were so wicked when I had the rule over them. I ought to have kept them in better order. Let all repent at once of their evil deeds, lest they also are punished when they join me.' "

This man and I had a good long talk together and he told me the dream because he wanted my advice and help. At last he said, "When a man has had a bad dream, he should call the village elders together, tell them about it, get them to make fetishes, and then pray that the evil indicated in the dream may pass away." The poor fellow did me the honour of coming to me privately to consult me first. And I think he went away in a happier frame of mind.

Gilyak RX2
Goldi RX3

CHAPTER XVIII

A WOMAN CHANGED INTO A BEAR

In a former chapter I told how the Ainu have a story about a baby being changed into a bird, namely a goat-sucker. In the following legend we are told how a woman was turned into a bear, and how a bear became a man and then changed back into a bear again. We also saw in another place how another woman became a frog. And in this story now to be translated we have it mentioned that the Northern Ainu, like the Orok and Ghilyak tribes, practised polyandry. In fact, I believe it really means that brothers and sisters married one another up there in olden times.

A 775

A Gi Go [582 595]

"There was a certain village in which there lived two brothers who occupied the same house. They were expert hunters. So clever were they that they used to kill their quarry with lances only. When they went hunting seals, whether by boat on the sea or walking on the ice, they took many of these creatures. Although there were many brave people in the other villages, yet there were none who were as clever and brave and fortunate as these two men.

A 539

"One day the whole family stayed resting and talking in the house, but on the day following the men went out to catch large trout. The chief wife went off to dig up tubers (*Corydalis*) on the slopes of a solitary mountain there was near the place. While busy digging up the roots, a young man came down the slope out of the forest. He had a fine black beard. He came up to the place where she was working and asked her for her pipe, saying, 'Please hand me your pipe and

539 I will give you a smoke.' She was startled by the sudden appearance of the man and her heart throbbed. She took out her pipe and filled it herself from her own leather pouch and began to smoke. But she did not take any of his tobacco.[*]

"Nevertheless the man himself also smoked his own tobacco. When they had finished their pipes, the man again asked her for hers but she once more refused to give it to him. He then boldly reached over with his hand and seized it. He quickly filled it out of his pouch and offered it to her. But she would not take it. So he lighted it himself and forced her to take a whiff. No sooner had she drawn in the smoke than a great change took place. Up to that time she had been afraid of the young man, but after taking his tobacco she completely lost all her timidity and even allowed him to kiss her. She immediately fell in love with him. The man then helped her to dig up the tubers, so that very soon they filled the basket full. He asked her to become his wife and as she agreed they forthwith married.[**]

"The woman then went back to her home and the young man departed to the forest again. Upon reaching home the lady had something to eat, and then set to work preparing a feast.

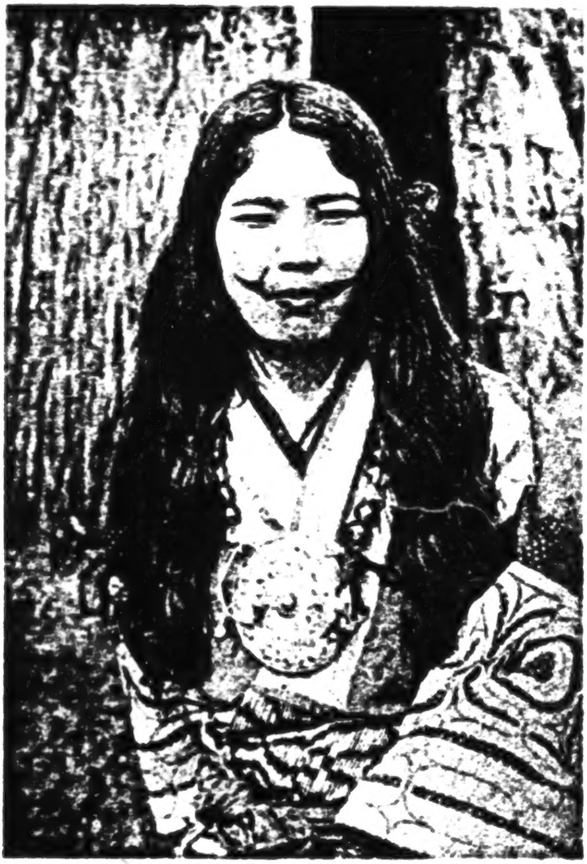
"According to her own account, 'When I had finished my meal, I went up into the storehouse and took a basket full of *fritillaria* bulbs. With these I returned

[576] [*] According to Ainu etiquette in the north, every newly-come guest was expected to fill his host's pipe on entering the house, and the host afterward returned the compliment. The young man desired to be regarded as a guest and so offered to conform to the recognized customs. But the lady wished to be very proper and not become too familiar with him in this way, especially out of doors. Hence her refusal to accept a smoke from him.

[582] [**] A mere mutual agreement to marry among the Ainu constituted a marriage. No special ceremony was required.

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

882
562
291
293
302
301



DRESSED IN HER BEST

[P. 134(A)]

to the house and to work, preparing a *special dish. I 539 filled the pounding trough to the brim with the dough.'

"'As soon as I left the house that morning to go and dig up the bulbs, my husbands (plural) went off to catch seals. Presently they returned loaded with a fine catch. Every day up till this time I had taken the wet shoes from my husbands when they came in and hung them up to dry for them, but today I did not approach them when they arrived. As I was giving my sole attention to the special dish I was preparing, [595 I made no attempt that day to take and hang up my 592] husbands' wet shoes. My younger sister cooked their meat by herself and gave them to eat. Besides those belonging to the house, the neighbours also were invited to come and eat with them.**

"'By the time they had partaken of the meat and had eaten it all up, I had finished making the special food and had filled many bowls with it. These I handed round to all present and they partook of this also. When the feast was over, the guests returned to their homes. Our family then retired to their sleeping places, but I myself kept all my clothes on, buckled on my belt, and thus lay down by the hearth. I did not go to bed.

"'One of my husbands soon went to sleep but the other found he could not rest, so came over and sat down by my side. He urged me with sweet words to retire to rest, but I would not do so. (*She was attired for a journey and prepared to set out at a moment's notice*). He soon left me and went off again to his bed, where he slept till morning, leaving me as I was.

*The special dish would consist of bulbs and roots of various kinds and berries mashed up together. It was regarded as a special delicacy and was often given to speed the parting guest. [262]

**It was a custom among the Ainu to invite their friends in to eat some of the good things they might happen to have come by, and some was also sent in to friends who could not be present. [572]

539 "'At daybreak my husband and his younger brother arose and had breakfast, and then went off to catch trout. As they were about to start my younger sister said to them, "Do not go away, but stay at home for this one day. Do not leave the house. Yesterday your wife went to gather tubers, and when she returned I saw her face and remarked that her countenance was quite changed. So please stay in today." Although my younger sister urged this, yet the men would not hearken, but started off fishing."

The story continues in the words of the younger sister, "'I remained at home with my elder sister. I saw her fill a birchbark vessel full to the brim, heaped well up with some of the special food she had made. She then dressed herself in her new and very best garments. She then put her ear-rings into her ear-[291 301] holes and fastened on her belt ornamented with brass rings. Having done all this, she went out of the house carrying with her the bark vessel filled with food. As she passed out she said to me, "Come into the backyard with me," and added, "When I went yesterday to get tubers I met a man. He asked me to marry him and I consented to do so. So he and I have become husband and wife. Watch and see whither I go into the forest." So I went out with her.

"'On looking round, I saw a young man with a black beard standing behind the fetishes. He beckoned to my sister and she went to him. Upon reaching him, she gave him the vessel of food which he soon ate all up. When he had finished it, he gave his wife a slap with his hand, upon which she immediately changed into a she-bear; he then likewise slapped himself and forthwith became a he-bear. He then gave his wife another slap and she followed him off into the forest. They went following one another. Having seen all this, I returned to the house and waited for the menfolk to come home.

"'As the evening drew near, the men came home bearing a great load of fish. I quickly set to work and cooked them a meal. When they had finished eating, I said to them, "This morning I asked you to stay at home for just this one day but you would not listen to me. Now, yesterday your wife went to get tubers and while digging them up met with a man who helped her to collect them. And so they worked together. When she came home she set to work and prepared a special dish of which all the people and you yourselves partook. That is why I wished you to stay at home today. But you would not consent, and went off to catch fish instead. After you had gone, my elder sister filled a bark vessel with the particular food she prepared yesterday, which she had set apart. When we were at home quite alone today, she called to me and said, "Just come outside." Her ear-rings were in her ears and she was dressed in her finest apparel. Arrived outside, I saw a young man standing behind the fetishes. He beckoned to my sister and she went to him. The man ate up all the food she had brought. Then he struck her—his wife—and she became a she-bear; he next slapped himself and he immediately turned into a he-bear. They then went off together. I then returned to the house, and behold, I have been here awaiting your return. She has now finished her relationship with you—her two brothers."

"Hearing this, the younger man raved greatly and said, 'Those creatures called bears indeed! Many have I pierced with my lance and brought home. Bears indeed! What are they? So now having taken my elder brother's wife, that fellow has gone off with her! From my very childhood's days I have speared bears with my lance as if they were mere house mice! What! Has this bear suddenly become so insolent? Come what may, I will go off on his trail at once and follow him right up to his den.'"

Here the story is taken up by the young man.

539 "Twelve valiant men, ten of them carrying provisions on their backs and all furnished with lances and bows, went upon the trail. For two months, nay, for three months did they go on, and yet they were unable to reach the place where the bears were. The provisions gave out completely. Ten men then turned back to their homes and two only kept on the trail. On we went for two more days, nay, for three days with nothing to eat. Then I—the younger brother—said to the elder, 'Get you back. I will follow the trail up alone, even to the very place the bears have gone.' So my companion went back toward the seashore and I alone went forward. For six days I travelled without food.

"As I went on upward along the higher part of the bed of a stream, I came at length to a bear's den. I approached the threshold and looked in. I then saw that my brother's wife, early as it was, had got two children! Her husband was lying on his back not far from her. As I stood looking, I saw an old man and woman sitting inside. I stood still and scolded them roundly. Said I, 'Wherefore hast thou stolen my elder brother's wife and led her away with thee? For this come outside and let us fight till one or the other of us is killed. Come on.'

"The old man inside growled savagely and in wrath, and, throwing a box out to me said, 'Take this box and get off down to thine home. Then if thou askest for any other woman in thy village she will be given thee to wife. Both you and your brother will marry. It was because my son fell in love with the woman that they were married. So now I give thee this box. I am a bear and although thou thinkest I own nothing, yet I bestow part of my goods on thee. Take it as a remembrance. Do not be angry with me.'

"Yet wishing to fight him to the death, I still stood outside and challenged him. Then he said, 'Such being the case, I will give thee another box. So now thou wilt have two boxes, and it will be well for thee if thou wilt at once withdraw thine anger into thy soul.' But I replied, 'Not at all. I desire to fight.' Then the old man growled and said, 'Thou art a man and hast a desire to fight. If it comes to a real battle thou wilt surely die. Even if thou shouldest kill me, I should come quickly to life again; I should live again. But as for thee, if thou once diest thou wilt entirely die. Therefore do not continue to wish to fight.' Still I was obdurate. Then he replied, 'Well, if you will fight, fight you shall.'

"Then the old man awakened his son and said to him, 'Rise up quickly. There is a man here who has followed thee right up to the threshold of our home and he wishes to fight with thee.' But the son did not stir. Then the wife said, 'I will go outside and do battle with the man if he will have it.' But the old man demurred and said, 'No, you are a woman and have but lately borne children. Do not go out to fight.' So said he. As I stood there in the doorway of the den the woman came out to me. She at once emitted magic force so that I could not even look at her. I was completely overpowered. This only do I remember, but as to what took place after the magic power reached me, I do not know in the least. At last, I came to myself and found I was lying in the deep bed of a stream. I had been lying on my back unconscious. When I came to, I turned over and fell into a sleep. In my sleep I saw a dream.

"The old man said to me, 'Thou camest here following thy brother's wife and wishing to fight, and thou hast got this from the woman. I might even leave thee without any compensation, but I have pity on thee. When thou arisest, go back down toward the seashore and I will give thee a bear cub. When thou beginnest to climb the mountain slope thou wilt catch one cub, two cubs, three cubs. As thou approachest nearer thy village, thou wilt again catch one cub, two

539 cubs, three cubs. Thou wilt catch ten in all. When thou comest to thy village the men will bring up those cubs and all will be well.

"'Moreover, right to the day of thy death, I will give thee sixty slain bears and creatures of the sea without number every year. When thou hast prepared many pelts, thou shalt sell them to the Lords of Japan. And thou shalt have much Ainu treasure. When thou wantest a wife in any village, thou wilt be able to buy one with thy treasure and cause thyself to be well fed. When thou goest back to thy village with thy wife and hast many children, they likewise after thee shall go hunting and I will give them little bear cubs as I do to thee.'

"Now this man presently married again and had many children, boys and girls. The daughters were taught by the women, but the man himself taught the boys. The man spent a long and happy life and at last died. His sons went hunting in the forest, as their father had done before them, and brought home sixty bears every year. They also hunted in the sea with like good fortune. Now when these children had all grown up and passed away, their children also lived and prospered after them. They had great wealth. The ancestors living in the other world are not at all disquieted as to what happens. It is good for people to live thus well."

CHAPTER XIX

CHIEF PENRI ON SNAKES

I had not been staying in Chief Penri's home long 752
before I became aware that he had lost the points of two of his toes. I asked him about this one day and he informed me that it was all owing to the spite of a fiendish viper. He said, "As I was walking along a narrow path one day, I suddenly felt a sharp prick in my toes and, on looking down, saw a viper slipping off into the scrub. I knew it had bitten me and that the bites of such creatures often proved fatal. I therefore quickly sat down and with a small knife cut into the ends of both toes and made them bleed profusely. In this way I thought to get rid of the poison. Nevertheless, both members festered and would not heal for a long time. But in the end, although they got better, I was left with the wounds you see." And with a strong feeling of disgust and in a deep, gruff voice he added, "The spiteful fiend!"

I am sure it must have taken a great deal of courage 117
and cool nerve for him thus to sit down and cut his toes, and as soon as I heard this explanation I could no longer wonder at his great dislike to all of the snake kind. Whenever we were travelling together along narrow paths, unless it was after sundown, he always 114
wished me to walk in front to scare away these vermin. 784
He went barefoot and unprotected, while I wore thick boots through which no snake could bite. At night, however, he would go first, carrying a piece of smouldering touch-wood along with him, which he waved to and fro sharply in front of his feet, near the

114 ground, I following behind. The sparks from the
784 touch-wood, he told me, always cleared the "demons"
off the track.

088 Talking of this incident afforded me a fine opportunity of getting all I could out of him about Ainu lore respecting the ophidian tribe, and what follows now is the result.

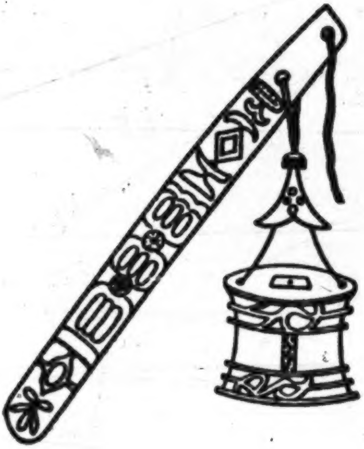
773 "The world we live in is, under the Creator, gov-
[779] erned by the goddess of fire as His deputy. Originally
this goddess had her home in heaven above, but was sent down by the Creator to take care of the world. Having heard that it was determined that she should leave her heavenly home and descend to this earth, the serpent, being enamoured of her, desired to come down in her company. Hearing his ardent love, the goddess, trying to dissuade him from this course, informed him that if he descended with her he would be obliged to endure fire, which would be exceedingly hard for him. Notwithstanding all this, however, he declared himself ready to brave everything if only he might be permitted to accompany her. And so, after having received full permission, he came down with her in a flash of lightning. Here he has been ever since and here he is to remain.

"This serpent, descending as he did in a flash of lightning, fell with such mighty force that his fall made a large hole in the ground. Even at the present day some of his offspring who were left behind in heaven, having a longing to visit their father, likewise descend in lightning and the force of their fall also makes holes in the ground.* These holes, when known to exist, should by no means be approached, for they lead down to Hades, which is now believed to be the true home of the earthly serpent kind. The original

---

*The holes here referred to are those made by aerolites.

276
415



CHIEF PENRI'S FAVOURITE PIPE-HOLDER
AND TOBACCO-BOX

[P.142(A)]

father-snake has his dwelling there and reigns as king 773
over all his tribe."

I was very much interested to find that the chief, in 825
common with others, believed that in Hades snakes have human forms. Said he to me, "Snakes live in large communities in the underworld, and there they assume the bodily forms of men and women. They have houses and gardens just as we have, and their food consists largely of dew." Some go further and tell us that in Hades these reptiles keep dogs and go hunting and fishing and live exactly as the Ainu do in this world. But their resemblance to men and women is quite superficial and extends only to the outward form. Their inward nature is decidedly diabolical. They only assume the form of snakes when they come to the upper world, and they never appear here except with the intention of doing harm to human beings.

"As his origin is divine, the snake is of a very haughty disposition. Inasmuch as he is a very quarrelsome being, he is never mentioned by name, but called by an alias. From the very beginning the snake was desirous of doing evil; nevertheless, if fetishes are made of walnut wood and presented to him with the words, "Thou art a good God," he will be much pleased and render help. Again, if snakes are treated in a slighting manner they cause sickness. Yet, if they cause illness it may be cured by making fetishes of the walnut tree and offering these to them with worship.

"In olden times a certain man, in order to get some 539
firewood, chopped at a tree. And, as it happened, that
tree had a hole in it. But he did not know there was
an honourable snake inside, so he chopped away, cut
the snake in two from the middle and killed it. Taking
no more notice of it, he returned home. Afterwards
the man became very ill and his eyes smarted; more- [753]
over, his body ached and with pain his skin peeled off
him. So the men met together and made many

539 fetishes and offered apologies; nevertheless, the man got no better at all. Later on the sick man had the following dream.

"In his dream a snake was seen, which said, 'O man! listen well to me. When you were getting firewood, you cut and killed a snake, and I am his brother. We are angry for our brother, and so have sent you this illness. And, although you have made fetishes and prayed, you have not recovered your health. For what we desire to have offered us are fetishes made from walnut wood; therefore make some of this tree and offer them to us; if you do so, we will make you well.' So spake he. After that the man woke up and told others about his dream. And so the men made fetishes out of walnut, and, offering them to the snake, made prayers. And then the man got well. This is how it came to be known to the Ainu that snakes like walnut fetishes. The reason why these creatures are called 'grass root' is because they move about among the roots of grass." Snakes are called "rope" by some.

825 "When the summertime has come and while it is very hot, the skins of the snakes peel off, and then the people say, 'Inasmuch as it is now very hot, the divine snakes have taken off their clothes; their skins have peeled off.' So they say.

[757] "Should there be a wart upon the foot or hand of anyone, if he will take the skin of a snake and rub the place with it, a cure is certain to follow. Or, should the insteps or back of the hands crack, then, if the skin of a snake be burnt to powder and rubbed into the places, they will be healed immediately.

"Snake skin is a woman's charm. Sometimes snakes come to the granaries and stay in them for a long time and leave their skins among the grain. When a skin is found there, it is treated with great care and respect. The men seeing it say, 'From now on, the year will be fruitful and this granary will be

filled. It seems as if there will be a fulness of grain, 825
for the divine snake's beautiful garments are here.' Then, taking the skin, they make walnut fetishes for it and put it away as a charm. This is the woman's personal talisman and is therefore placed in the granary.

"But the snake is not a very good deity. Its purpose in getting among the grain in the granary is not a good one. It goes for evil purposes. But the true reason for esteeming it and making a charm of it is to deceive it by flattery and so misdirect its mind and purpose. Once more. As regards snakes, when the people burn off the scrub and weeds from their land in order to make their garden plots, although snakes then sometimes get burnt up and so die, they may not get angry." Such is part of the Ainu lore, respecting snakes, and a wonderfully curious piece of lore it is.

In the chapter on Ainu women and tattoo I men- 000
tioned a legend dealing with the marks found on the forefeet of frogs, which the Ainu take as a remnant of tattoo, left by a woman who was transformed into a frog by a curse for evil done. In Ainu religious thought there is always a strong flavour of dualism [812]
present, and the following legend shows one phase of this doctrine. It runs thus:

"As snakes have never been liked, the ancient Ainu 539
once met together and asked God to take them away. He heard their prayer and determined to get rid of them by starving them out. But when they were about to leave Ainu-land in search of food, a frog stepped forth and told them that if they would held its legs in their mouths they would not starve. One snake tried the remedy, and found the leg so nice that it gradually swallowed the whole body. From that time to this, frogs have been food for these reptiles. It was the evil one in the frog who thus frustrated the good purposes of the gods."

539 A very extraordinary piece of lore concerning this matter is embodied in the following. "Some of the old Ainu have told of a large snake which is said to have been the immediate cause of wasps and stinging ants. This monstrous reptile was said to be of the feminine gender, of very great length, of a beautiful colour and very charming and seductive to look upon. But she was a very dangerous creature. One day she met an Ainu who was hunting far away among the hills, and tried to seduce him into evil. But he escaped her wiles, whereat she was very angry. As a punishment, she told him that he should be unable to die for a thousand years. And so it came to pass that when he attained the age of a hundred years he shed his hair, skin and teeth, and became a child again, subject to all the ills of babyhood. As the snake said it should be, so it was. Ten times did he reach the age of a hundred, ten times did he lose his beard, hair and teeth, and ten times did he become a little baby. But when he came to be one thousand years of age he died. His name was Enewa, and this I believe to mean "Existing." At length, however, the mighty woman snake was slain by a man, and as the carcase decomposed the particles thereof became wasps and stinging ants."

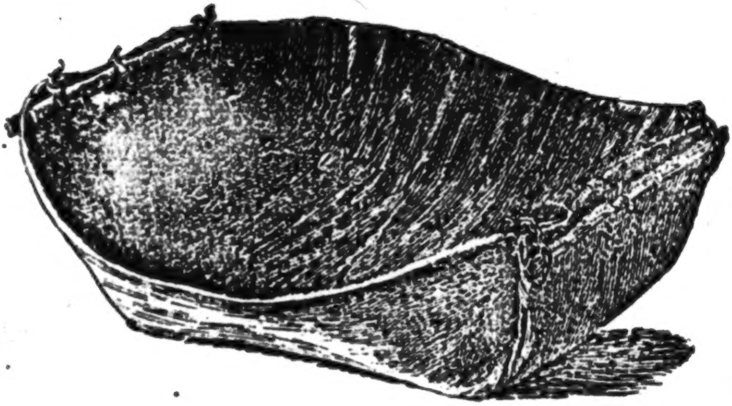
Chief Penri told me that the worst kinds of snakes and vipers were originated by a famous Japanese warrior called Yoshitsune, who is said to have fled to Yezo in the twelfth century A.D. and lived for a time in hiding among the Ainu at Piratori. Having stolen a boat from his hospitable friends, he ran away. Being hotly pursued by his host, in his hurry to push his boat away from the river bank, the pole he was pushing [775 136] off with snapped in two. One part stuck on the bank and became snakes and vipers, that in his hand he cast into the river where it turned itself into eels and lampreys. When I first went to Piratori the Ainu had nothing good to say about this Japanese hero.

539

But now comes another little piece of lore on this subject, and, although it still refers to Yoshitsune as the direct cause of the presence of the evil-dispositioned snakes in Ainu-land, the method of their production is different. The story runs thus: "When Yoshitsune was building a house for himself, he cut down an alder tree with which he proceeded to make a frame for his hearth. When he had finished the cutting and the pieces of wood were fitted together, one part began to wriggle about. This surprised him greatly, so he cut it in two to find out the reason. When it was cut, out popped a demon in the bodily form of a snake. This was the real ancestor of all bad snakes."

If one changes the name Yoshitsune into the Ainu hero, Aeoina the Divine, he gets the same legend, excepting that when Aeoina saw the piece on the hearth move, he became very angry, broke it in two and cast one piece away into the forest and the other into a river, where one stick became snakes and the other eels.

415



MRS. PENRI'S BIRCH-BARK TRAY

[p. 148]

CHAPTER XX

CHIEF PENRI'S MOTHER DIES

One day Penri and I were out walking as usual, 117 when I found that he most strongly objected to going to a particular spot I wished to see, not far from the path. Nothing I could say would induce him to go near the place and he was exceedingly anxious that I should not go either. After a great deal of questioning, he confessed that he was afraid to go there because someone had been buried at that spot. The idea prompting him to keep away from the grave was a religious one, and thoroughly in line with his animistic belief. He was certain that the human spirit still [775 lived on, haunting the place, and that if disturbed it 776] would do both bodily and spiritual harm to any who intruded on its domain, for it was then very busy withdrawing itself from its gross matter as it decayed, and must not be interfered with. When he told me this, I remembered something which happened some time before. It was this.

About 11 o'clock one morning, as I was sitting by the hearth writing up my notes, the chief came to me with a look of real concern on his countenance, and asked me if I would very kindly stay indoors all day and not even look out of the window. He himself had to be excused till late in the afternoon. Without question I at once consented to do as he wished, whereat he seemed greatly relieved. As soon as he returned about 5 p.m., he came up to me and asked whether I had kept my promise, and when I replied, "Yes, to the very letter," he was delighted and said, "Then that's all right. Thank you." When I inquired as to where

117 he had been and why he desired me to lie so close, he informed me that he had been to officiate as chief at a funeral, and the people did not like strangers to see
[761 where they hid their dead away. Knowing something
764 about their thoughts on death and burial and what
609] was supposed to happen after, I let the subject abide then, intending to find out more at some future time. The opportunity came with the death of Chief Penri's mother.

I had been away on furlough in England and when I returned I went off again to Piratori to visit old friends and scenes. There I heard of the death of my old friend—Penri's mother—of sugar and tobacco fame. She was dead and buried. Though it was not
761 customary for the Ainu to talk of deceased persons, I thought that I might perhaps venture to inquire about this old lady, for she and I had really become very good friends, old witch though she was. I broached the subject and got along very well till I asked to be allowed to visit her grave. The chief demurred at this and said he could not take me. At last, however, he consented to show me the way. Off we went, but he would not go to within some sixty yards of the spot, and I had therefore to proceed alone. There he stood far off, watching and directing me. The dear old man was actually afraid of his old mother's ghost! He excused his timidity with the following piece of lore: "If a person should tread upon a grave, it matters not how old it may be, he will surely be punished. Therefore take warning. Beware!" All I could see at the grave was a post set up at the head
[764] and a few broken utensils scattered about over the place. The branches covering it were from the unlucky elder tree.

Self-preservation is undoubtedly among the first laws of nature. Penri knew this and acted upon it largely, for I found that he had not merely a kindly

regard for my skin, but great concern for his own also. 761
And naturally so, indeed. Knowing that I was bent on going to such a dangerous place as his mother's grave, he evidently gave notice of the fact to his relations and friends. And they forthwith prepared to meet the emergency. When we returned to the hut I found a man and several women gathered about the doorway, [783]
all smiles and good will. They begged me to submit to an exorcising and purifying rite! They had bowls of water for us and asked us to wash our faces and hands. This was the purification part of the rite. While this was in progress, the women beat and brushed us down with fetishes and bunches of grass. This was to drive out any evil spirits or seeds of disease implanted within us by the deceased old woman for trespassing on her domain. That done, we were received once again among the people and allowed to enter the hut. I suppose the antidote worked all right, for neither of us seemed to get any harm from our little visit.

There was also, I found later, one other reason why 117
the Chief was so reluctant to take me to his mother's grave. A very few years before I came to Hokkaidō some people had come and secretly dug up a few Ainu skeletons from their resting places to use as specimens for scientific studies. As soon as this was known by them it caused a great uproar, for it touched them on a very tender spot. After that they were very much afraid of other like visitations, and so were particularly careful to keep the place of burial secret. It was really very wonderful that Penri should have taken me, and showed unbounded confidence in me.

In a previous chapter I mentioned finding an old 888
woman living in a little hut quite alone. I have seen 761
many such in my time here. These are built for the aged to die in, and, as soon as the inmate has passed away, are burned down. Penri's mother had her tiny hut and in it she died. It, too, was sent off in flames

888 as soon as she was buried. The purpose of the burning
761 was to send the place to heaven for her convenience!
[768] This may sound peculiar but it is an undoubted part of
the Ainu animistic creed. One piece of lore concerning this custom, one which I find is not carried out at present, is this:

768 "When a man's wife dies, the husband must burn the house and send it off in that way with her to heaven. The husband may not marry a second time, hence he will not require the hut upon this earth; but he will want it in heaven when he there rejoins his spouse." This only refers to the principal wife, as the others have their own separate dwellings.

But here, I think, it will be well to explain what I mean by animism.

[771] The Ainu are a deeply religious race and their ani-
761 mistic philosophy has carried them to great lengths. They not only believe that beasts, birds, fishes and growing trees and all plants have their own individual lives, but they hold, too, that inorganic substances have life as well. The people not only infer that whatever has life can and does move, but also that whatever moves must have life. Hence the bubbling spring, the sparking, rippling rivulet, the gently gliding stream, the rushing torrent, the flying clouds, the whistling winds, the pouring rain, the roaring storm, the restless ocean, and all such phenomena have, in their opinion, real lives abiding in them. So the hut of the old lady
[768] above mentioned, was to them a real living being, the visible material parts of which, being burnt up, allowed the living spirit to ascend to heaven for her soul to reside in! In their idea no existing life can ever cease to be, whether it be good or evil, and immortality with them is as natural as nature itself. Life and living spirit are one and the same thing with them, and are never separated in thought or conception. To them life is the most intelligent, energetic and natural object in existence, and as regards its

higher forms, paradoxical as it may appear, it is looked 761 upon as both spirit and matter, substance and attribute, at one and the same time. It is not the essence that changes but its manifestation. The personal spirit itself is the principle of life behind the life—the very indestructable quintessence of being. Unless one knows this to be their faith, he will find that there are many little things in their daily life which he can not hope to understand.

It is this faith, indeed, handed down from generation to generation for thousands of years, that has produced such an enigma among us. An enigma which cannot in the nature of things last much longer in this age of progress. There is now no place left in the world for either material or spiritual atrophy.

I used to think that this people had a very great fear of death, but during my long sojourn among them, I have had to modify my opinion on this matter considerably. That some do fear it immensely is as true with them as with other individuals among other [184] races, for I have been with many of them at the time of death and seen that it is so; but then there are many others who do not seem to dread it at all. I will give just one concrete example.

I went to a certain village one day where there were many Christians. As soon as I arrived I was told that a poor woman was then in the act of dying from pleurisy. I asked why they had not sent for the doctor, and was told that he was away and would not be back again for a week and that they could not afford to send to a distant village for another. Would I come in to see her? As her pastor, I did so of course. When I got in I was greatly surprised to find her sitting by the hearth, well bolstered up with mattresses. She could hardly breathe, as she suffered agonies when she tried to do so. I counted sixteen women sitting about the hut, very busy indeed making garments in which to dress her corpse before burial. This was going on

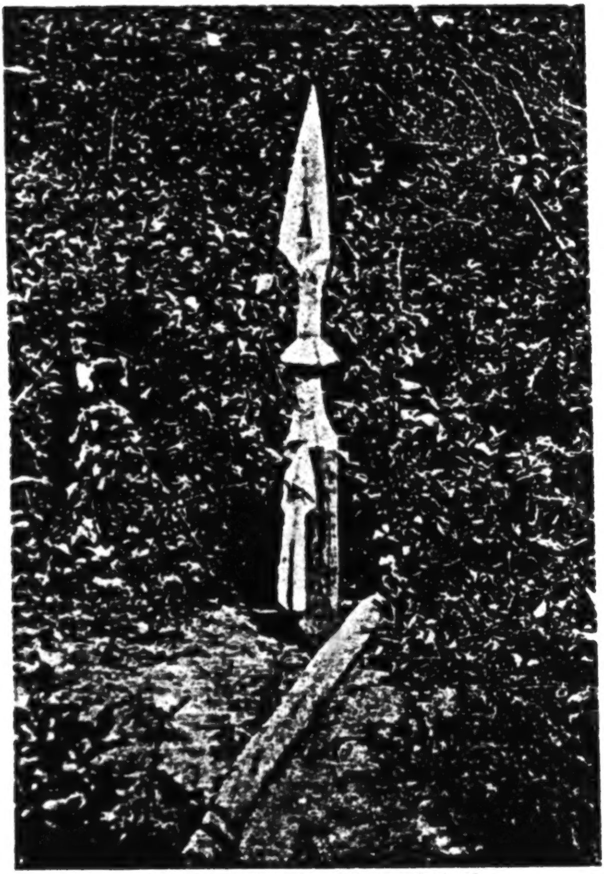
761 right before her very eyes and all were talking about the funeral! They were embroidering gloves for her hands in patterns of white, and also socks, a head-dress and an outer garment. They chatted in quite a lively way, the dying lady herself joining in. I told her that she ought to be quiet and asked her if she really wanted to die. "Oh, no. I want to live," she said.

I treated her in my own fashion for twenty minutes, by which time all of what she designated as "spear-thrust-picking-pains," which came every time she breathed, had gone quite away, and her pulse had returned to normal. She declared that she felt quite cured. I gave her some gruel made very thin and packed off the women to their homes, telling them to retain their death wailings for another occasion. They went out giggling like a pack of hysterical school girls. The lady lived for ten years after this and kept well. I verily believe that apart from the illness, those terrible suggestions of death which the making of the clothing produced, would have killed her if I had not appeared on the scenes. However that may be, the point I desire to make is that this woman did not fear death in the least. And I know there are others like her in this.

117 As I was one day passing through the village of Piratori Panata, I heard a great wailing for the dead going on in the hut of an old friend named Kanturuka. He was a good old fellow of about eighty, and he had given me quite a big lot of old folk-lore and told me many stories. He was not much liked by some of the villagers, and was nicknamed the "divine hare." The
[825 hare, I found, was looked upon as the very lowest of
776] the animal divinities and the name was given to my friend because he was not regarded very highly by his neighbours. However, I liked him very well and we had many happy times together.

761 I walked in to see who had died and found that it was Kanturuka himself. He had fallen down in a fit,

764



GRAVE-MARK OF AN AINU MAN

[P. 154(A)]

completely paralyzed. The members of his family 761
would not rest till I had come up to his body and laid my hands on his head in blessing. They all thought he was quite dead, but I had my doubts about it. I called him loudly by name, when without any movement on his part, he answered "Ha." Yet the people said they were sure he was dead and that his answer [764]
had come back from the nether world. The poor old fellow was buried the next day.

"That people continue to live after the death of the body," so runs the story, "is made plain by dreams, for that the dead sometimes really show themselves to people in dreams during sleep is matter of common experience. Once upon a time, a great chief died and the people of his village shed many tears; they wept both loudly and long. The death wail reached his ears even in the nether world and made him very unhappy. He therefore appeared to the people in a dream and asked them to cease weeping, for the noise they were making worried him; otherwise he was very comfortable indeed."

When a person dies, the body is dressed in its best 764
clothes and laid lengthwise by the hearth, the feet toward the doorway, ready for the departure to Hades. Should the deceased be a man, his bow, arrows and quiver, his pipe, tobacco-box, fire sticks and tinder or flint and steel for obtaining light, a long and short knife, a sword, a cup and tray, moustache-lifters and a small bundle of clothes are placed by his side. The clothes are cut or torn and the other things broken or chipped. All these articles are buried with the body. The cutting, chipping and breaking are said to be done in order to kill the things and send their spirits off to heaven with the corpse.

A young man—a cripple—died on our premises at 184
Sapporo some years ago. He was a Christian and I 764
gave him Christian burial, taking the service myself. Our man-servant, Parapita, came with us to the grave.

184 I was very much surprised when all was over to see
764 this good man toss the cripple's crutches (broken) into
the grave and call out in a loud voice, "Here are your
crutches; you may find them a help on your way to
heaven." That was the *amen* to our service.

764 Should the corpse be that of a woman, some needles and thread, some native and Japanese clothes of various colours and kinds, a set of weaving implements, spoons, ladles and cups, and her trinkets, such as beads and earrings, are placed by her side. Children also have a cup, a spoon, some clothes, toys, and trinkets placed by them. They are all damaged in some way and then buried with their former owner. Thus the dead one is sent away well provided.

When a death has taken place, messengers are sent off at once to relations and friends to tell them the sad news and invite them to the funeral. A blazing fire is made at the time of death, so as to bring back warmth, that is life, to the body, if possible. On one occasion I saw that the corpse was shod with some pieces of white calico my wife had a few days previously given a man to bind up a wounded foot with, and I then found out that nothing could please them better than to get hold of one of my old white nightshirts to be buried in. That, they seemed to think, would be sure to take them to a high place in the celestial regions!

[415]

A WOODEN CUP AND BOWL.

As soon as the deceased has had his face and hands washed, and the body has been properly clad and laid out, a large cup filled with food, or a cake of millet, is placed at the head, while water or Japanese *saké* is set by the food. These are allowed to remain there for some little time, because the spirit is supposed to eat 764 and drink the essences of these things, though the material parts remain the same.

After these viands have been properly arranged, [776] the goddess of fire is worshipped. She is asked to take charge of the spirit of the deceased and lead it safely to the Creator of the World and Possessor of the Heavens. She is especially charged with various messages extolling the virtues of the dead one, and setting forth his praises. The corpse itself is also charged with kind messages to those who have passed over before, and the divine ancestor of the house is worshipped particularly on these occasions.

Before being buried, the corpse is addressed after this manner: "While you were alive you were an Ainu, just like one of us, but you have now become like unto the gods, and can see and hear everything. We now [775] offer this food and drink for your acceptance. You are now leaving us and going to Heaven. You will be a god. Before you leave us, we offer you such food and drink as you loved so much when among us. Please partake thereof, for this is our farewell feast, made especially for you. You have seen and mixed with your friends thus far, but can now no longer mingle with them. We straightway commit you to the Goddess of Fire, and so send you off to Heaven. Farewell."

After the food, which is called *pakchai*, i.e. "things carried on the back," has remained by the corpse for some time, it is taken and reverently divided among the nearest relations. By this time millet dumplings have been made and *saké* brought into the house. These are handed round to the guests, and each offers two or three drops to the manes of the dead. Every person then drinks a little and pours what is left before the fire as an offering to the Goddess of Fire, i.e. the family "grandmother," at the same time muttering a short prayer.

764 Part of the millet cake is then eaten and the remainder hidden in the ashes upon the hearth, each person burying a remnant. After the burial of the body, these remnants are collected and carried out of the hut and placed by the fetish cluster by the east-end window. This feast is called "The bad eating and drinking" and the "Farewell eating." This death feast is one in which the dead are invited to partake together with their living friends and is really an expression of natural affection. There is nothing to fear in the corpse, and the dead will show no hostility to any, so long as they are treated well. I have heard of pipes of tobacco being placed in the mouths of the dead when they have been known to have been very fond of smoking during life.

So soon as the ceremonies have been finished, the corpse is rolled up in a mat which is turned upside down, fastened to a pole and carried to its grave by two men. The pole used for carrying is usually of elder, for this tree is supposed to be unlucky.

Some years ago when some of the Ainu who had become Christians died, a great question arose as to whether the body should be put into a coffin and brought into church before burial. Meetings were held and it was found that the older people did not like the idea of being screwed down in boxes. They prefered the mats. As for going into the church, that would never do, so the elders said, because as soon as ever the body was taken out of its former home, it had started on its long journey to Heaven and must not on any account turn aside. The Ainu have a very curious religion and they act up to it in a very literal manner.

The mourners follow the dead in single file, the men leading; each carrying something to be buried with the body. Whatever the distance to the grave may be, it is the custom, in some districts, to rest three times on the way. The grave is usually dug about three feet deep.

Stakes are driven round the inside to which mats are 764
hung. The earth is then thrown in and some branches
covered over it. A tub of water is always carried to
the grave with which those who have taken part in the
ceremony wash their hands. The bottom is afterward
knocked out of the tub and thrown on the mound. The
people all return to the house of the deceased when all
is over, and continue the feast they began before they
went off to the burying-place. When arrived there and
before entering the hut they again wash their hands [783]
as a purification and are brushed down with grass by
way of exorcism.

The people are very careful to have the burial ceremony correctly performed, for they fear, for one thing, that, if due care is not taken, the deceased will not have a good reception when he reaches the place his ancestors have gone to; and then, secondly, that the dead one will take vengeance upon those who have shown disrespect in this matter. A man speaking with me on this point said, "The spirits of the dead can return to people after their departure hence. They have power to come in dreams and plague the living in their sleep. They can also inflict sickness and do harm in other ways."

Some years ago a Christian woman died and was 177
buried in a coffin and with Christian rites. She was 764
even carried into a church. We thought that all was right and proper, but some of the older people did not like it. The change was too radical for them. They therefore made up a story to the effect that this young lady was unable to join her ancestors, and that her ghost was to be seen nightly wandering about her village, seeking for someone to go through all the rites again after the proper Ainu fashion, but, of course, without the body. This, in time and with the help of the *shamans*, took such a great effect on the relations that the wake was held over again, followed by a visit to the grave. Her ghost was not seen again after that.

764 In Saghalien, however, the Ainu do bury in coffins.
184 I got this information first from old Chief Penri, in
this way. He told me he and his friends, Bright and
Kanturuka, once went to Saghalien to visit the Ainu
there. One day he wandered off alone into the forest
and happened upon a nicely carved box with a roof to it
sticking half out of the ground. He was sure it was
a treasure box. He returned and told his friends about
his find and they determined to go at night and take
the treasure for themselves. So they went, taking an
axe with them. "But," he said, "on opening the box,
"we found nothing but a corpse inside." I told him
it served him right, for he had no more business to
attempt stealing treasure than the man who lost his
nose through stealing grain out of another person's
granary. He quite agreed.

The Ainu never mention the name of a dead per-
764 son, but they never bury without placing a pole at the
foot of the grave to mark the spot. I have never seen
any writing on any of them. Nor have I ever, till quite
within recent times, heard of graves being visited by
friends and relations. The grave-mark for a man is
shaped like a spear, though the people themselves tell
me it is intended to represent an oar. That of women
is rounded at the top and has a hole through it to hold
the headcloth she used to wear when living. A widow
[587] was formerly supposed to marry either the younger
brother of her lost husband or to remain single for
life, and a widower also in theory remained single till
he died, but in practice he would marry again in a
year or two. Both widows and widowers wore hoods
[765] to show they were in mourning, and used also to cut
their hair as a proof of their sorrow. The sign of
mourning was white, the same as with the Japanese.

CHAPTER XXI

A JOURNEY TO HADES

Speaking of Heaven and Hell, one day a man said to me, "The place to which good people go after death is called the home or land of the gods. There people live in a state of supreme happiness. Though they may be far away under our earth, they yet take a lively interest in what is going on among men living in this our upper world. *Pokna shiri*, i.e. 'the lower world,' is the place to which all spirits go upon leaving their earthly bodies. 772 775

"In the centre of this land there are three roads, the first leading to the upper world in which we now dwell. It goes right to the very centre of Hades, and every person born into this world must traverse this road at some time or other. The second and third roads also start from the middle of Hades and lead, one to Heaven and the other to Gehenna. Watch-dogs are stationed at different points along these roads to direct people on their journey. As soon as the soul of a man gets to the place where the first watch-dog is stationed, the animal informs him that the Creator has sent word through the Goddess of Fire as to where he is to go. If he has been good during his life upon earth, he passes along to Heaven, at the gates of which place gods and men meet him and lead him in. But if it be the soul of a wicked person, a message has been received to say that he must go to Gehenna for punishment. If, however, the spirit denies having done evil, the Goddess of Fire is summoned and she causes a great picture to arise before him, in which is very

772 clearly depicted his whole previous life. Nothing more 775 is needed, for he stands self-condemned and there can be no escape." One wonders if this picture is not the man's memory! Why not?

The word which I have translated by Gehenna is *Teinci-pokna-moshiri*, i.e. "wet underground world." Here the wicked are punished. What that punishment consists in seems to be doubtful. Some say it is very hot there, and others very cold. Some say the very bad people get frozen up in a block of ice in this place, and others that they will live suffering indescribable agonies in fire, which fire exists in the very centre of the world. While good animals go to Heaven with their good masters, evil animals go to Gehenna with their wicked masters. And the Ainu seem to believe that it is a case of "like master, like man" there.

Not only do the people believe that the souls of human beings will have a conscious, personal existence after death, but those of animals also. They seem to conceive of men and women as living in large communities in the other world in the same way and under the same conditions as they do in this, excepting that they can know no more death or sorrow. They believe that husband and wife, parent and child will be rejoined to one another after death, and that there will be marrying and giving in marriage. But there will be no more pain and suffering. The living fully expect to have bodies in form just like the present ones, to live in houses, to have their daily work to do, their hunting and fishing, their dogs and other animals. They will laugh and talk, eat and drink as now, and altogether have a very material existence.

A curious thing about the people who live a life beyond the grave is that they are supposed to regard persons who have not yet crossed the river of death as ghosts, and consider themselves to be the natural and substantial people. They can visit this earth in the form of ghosts whenever they desire to do so; and

some of us also can make a call upon them in the same 772
capacity, if we make up our minds to do so. When 775
they come to us they are invisible to our eyes, and when we go to them they can not see us. Their ghosts can see us when they pay us visits, and can hear what we say but cannot address us; and our ghosts can likewise see and hear them when they go to the lower world, but are unable to make themselves heard. Nevertheless, the dogs are able to discover when a ghost is about and when they scent one they set up a tremendous howling.

"Once upon a time," so a friend told me, "there 772
were two young men who were devoted friends. They 775
had heard it said that the entrance of a certain cavern 539
in a rock led straight on to the place of departed spirits, and if any had the courage to take the journey he might go to see what the land was like. One of the young men determined to visit the place. On entering the cave, he could at first see nothing but thick darkness. But as he proceeded on his journey he discovered a speck of light straight in front of him. The farther he went the stronger grew the light ahead and the darker became the cave behind.

"At last he came to a most magnificent country filled with the brightest light. Beautiful forests of stately trees, and mighty plains of reeds and grass opened out before him, and rivers of sparkling clear water divided up the lowlands. It was indeed a beautiful country. After a while he came to a village, and saw many persons he had known in the upper world before they died. He tried to speak to them, but they all began to look this way and that with evident perplexity, wonder and fear. The dogs also set up a grievous howling. Even his own father did not know him and his mother fled away in fear. The people all said there was a ghost about. After this reception he gave up attempting to reveal himself and set out on his return journey to the upper world.

772 775 539 "As he was journeying back, he met a man whom he thought looked like his friend. However, as it was somewhat dark in the passage, he could not be quite sure. The man had a weary, ill, haggard look about him, and was carrying a bag on his shoulders. On addressing him, he rushed by, as in great fear, and sped swiftly to the lower world. On reaching the cavern by which he had entered, he immediately set out for the home of his friend, but, alas, he found him dead. Without doubt it was his departing spirit he had met in the passage to the lower world."

539 Another legend upon the same subject throws further light on the Ainu ideas of the next world. It tells us that when the dogs on one occasion discovered, in the world of the departed, a ghost from the upper world, they set up a great howling. Upon this the inhabitants, including the father and mother of the ghost, made offerings of fetishes and set the refuse of their food outside the east end of the hut for the ghost to accept and eat. He was very angry at having such dregs offered him and endeavoured to knock it all away; but the filthy stuff only flew back into his bosom and he could not get rid of it, try how he might. It was only after he emerged into the upper world of living men that the refuse offered him could be got rid of.

"So," said the Ainu, "just as the man felt when the inhabitants of that country offered him such foul stuff, do the ghosts feel when they come to this earth of ours and are given the dregs of our food. We ought to treat them with proper respect, lest they feel disgusted with us. Besides, how do we know whose ghost it is?" It has already been noted elsewhere that the Ainu fancy the ghosts which come from the nether world have the power of bewitching and otherwise harming those whom they dislike or who have treated them badly.

"Once upon a time there was a man who had two sons. Now it happened that one day when the younger son was away from home his father died. Just before his death, he called his elder son to him and told him that, as he was about to take his departure to Hades, he would leave his treasures and heirlooms and other property to be equally divided between him and his brother.

"A few days after his father's death, the younger son returned home and heard the sad news. He was very sorry, but, worse than all else, the wicked elder brother had taken every bit of property to himself, and nothing could induce him to do as his father had commanded. He said that all had been left to himself personally, as head of the family. A great quarrel then ensued, which waxed so hot that the brothers separated. The elder brother stayed at home and enjoyed himself, but the younger one took his quiver and bow and set out to find the passage by which his father had gone to the lower world. Having found the entrance he commenced the descent. He walked so quickly that he soon arrived at a large village full of people and fine houses. The dogs barked at him as he passed along, and he heard the people say, "Oh, there is a ghost about! There must be a ghost about!" They then began to present libations of wine to him.

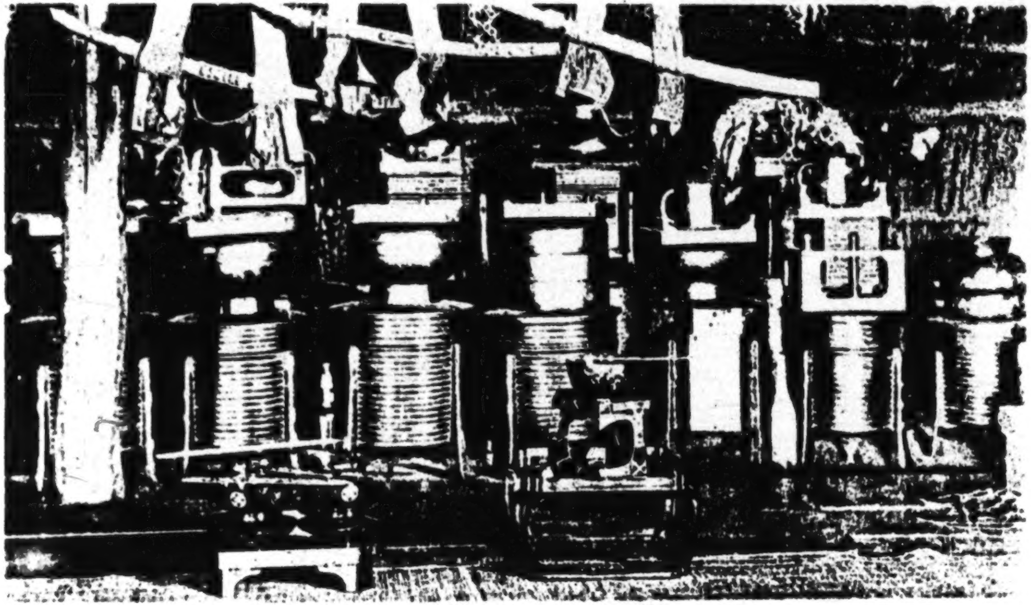
"On and on he marched, the dogs still barking, till he came to his father's house. He entered the hut and tried to speak to his parent but could neither make himself seen nor heard. This very greatly distressed him, and so he set to work to find a way by which he might learn what he desired to know. At last he thought of this plan. As he was just a ghost, why should he not enter into some member of the village community and make him speak for him? He would try. So he entered the heart of a man near by and, borrowing his mouth and tongue, asked his father how he had left his property in the upper world. The father made answer that he had divided it all equally between his two sons. Then the young man returned

539 to the upper world and reported what he had done and seen and heard. Thereupon the elder brother begged his pardon and divided the goods with him. From that time on they lived happily side by side in the same village, till they took their last journey thence."

000 It would spoil these lovely legends to comment on them and so I leave them just as they are. But I must ask why some of our spiritist and necromancing friends do not adopt this Ainu method in their practice. Why, instead of playing at necromancy and so raising the dead up, do they not visit the dead in Hades themselves and bring us back something worth hearing? What good, reliable news has the spiritist or necromancer given us about the Kingdom of the Spirits? For the life of me, I have seen and heard none yet. All the Ainu see there is simply a replica of the present world. And who wants that?

778

[P.166(A)]



THE SACRED EAST-END CORNER OF A HUT

CHAPTER XXII

HUT BUILDING AND DEDICATION

"When the first hut came down from Heaven," so 342 runs the tradition, "it descended with the Goddess of 778 Fire and was called 'The room in which the Divine Nourisher is placed,' 'The room sent down,' and 'The room God made.'" And I will here add that the word I have translated by "room" also means "womb," and to the folk-lorest this will perhaps be significant. The foregoing is not a long tradition, indeed, but is very much to the point, and is quite unexpected.

The native hut is certainly not much to look at from the outside, built as it is simply with a few posts, beams, poles and reeds, nor could I ever discover anything very heavenly about it from the inside. Regarded from an Ainu point of view, however, it is a very sacred thing indeed, for it is looked upon by them as an actual living creature having a conscious, personal identity. While being set up, every part of it has the sacred [777] willow fetish shavings placed upon it or suspended from it. They are put in every joint, about the beams, on the top of the uprights, along the rafters and by the windows and doors. No part is forgotten. These things are called the "heart" or "pulse" of the house. It is believed that when the building ceases to exist in this world, it goes back to Heaven for the use of the former inhabitants, ready for them when they arrive there. Thus the material itself is looked upon as the shadow only, while the living spirit is the real substance.

331 342 In building their dwellings, the people begin not "with the top brick of the chimney," but with the roof. This consists of bare rafters tied to horizontal poles at the lower end and a long ridge-pole at the upper, to which the thatch is fixed. The inner layers of bark, especially of elm trees, and pieces of vine and creeping plants are used as rope and string for tying the poles together. As soon as the roof is finished, poles about seven feet long (of magnolia by preference, on account of its supposed durability) are driven into the earth at a distance of about six feet apart, and across these smaller pieces of wood are lashed, to which the thatch is tied; and thus the walls are formed. These poles have each a fork in the top. When they are all set up in their places, the roof is lifted bodily on to them, the lower horizontal poles being allowed to rest in the forks at the top of the uprights. The thatching is then proceeded with. This takes a day or two to finish, for the huts are entirely thatched with reeds, right from the ridge-poles on the roof to the foot of the poles stuck in the earth. Both men and women work at house-
[462 building, in which I have also sometimes joined for the
221] fun of the thing, and the spring and autumn were the proper times for this occupation.

342 When the framework of the house has been set up and the "heart" fixed properly in its appointed place, a preliminary house-warming festival takes place, at which prayer is said, dumplings eaten and either millet beer or Japanese *saké* partaken of. The first prayer is as follows:—

342 "O House God! O Caretaker of the Room! we
788 worship Thee; we beseech Thee to hear us. In olden
times, when the Goddess of Fire was sent down from
782 Heaven, a house came down with her. The frame was made of wood and the walls of reeds. The heart also was there. Now, when God sent the building down, He said, 'This house will, together with the Goddess of Fire, watch over the people. When it becomes old,

another should be made in its place and children born 342
and brought up in it.' So now, O God, this room is 788
finished and the heart has been given it. Do Thou and 782
the Goddess of Fire keep the people in good health.
We offer Thee fetishes. Pray see that those who shall
dwell in this house do not become ill."

After the walls have been covered in and the roof 342
quite thatched, many fetishes are made, the furniture 778
brought in, and the chief household god set up in his corner in the sacred place which is his.

When building their homes in olden days the men 342
were very careful to drive in two good-sized stakes at the head of the hearth, one in the right-hand and the other in the left-hand corner. They were set there in a very reverential manner, with many prayers and much ceremony. Like almost everything else, they were called "gods" and treated with awe. They were even worshipped and had libations offered them on occasion. No house was considered safe to dwell in without these objects, and they were supposed to bring good or ill fortune as befitted the case.

I once quite unwittingly gave great offence to a 576
chief I was visiting on a very cold day, by resting my heels on one of his little posts and turning the soles of my feet towards the blazing fire, to warm them. Fortunately, my good friend chief Penri was sitting by my side and explained to me the heinous crime of impiety I was thereby committing. I took them off directly and apologized for the act. Clouds at once passed away and peace was restored so that we got along in perfect concord.

The proper full name of these two stakes is 342
Inumbe-sa-ushbe, which means, "Objects set at the head of the hearth." Those I saw in chief Penri's house were very good specimens. The old man told me that they were about three feet long and had been driven into the hearth corners with a wooden mallet. So deeply had they been driven in that only about six inches

342 were left standing up by the frame. They were about six inches in diameter and were very smoothly trimmed off level at the edges and tops. I have often seen them used for chopping small things. The chief sometimes used that in his corner of the hearth for cutting his tobacco leaves on, and for beating bits of dried fish on before toasting them at the fire. But they were most often used as rests when making and shaving fetishes, or when forming sticks into ceremonial moustache-lifters or arrows for baiting bear cubs with, at the famous bear festivals. At present, however, the custom of having them is dying out, as the houses are now [178 being built after the Japanese fashion. Today some 768] of the huts do not have them at all. These two small posts were regarded as the special personal fetishes of the male head of the family. Should the house not be burned down at the time of his death, they were pulled up and reverently burned upon the hearth and others substituted for himself by his successor.

342 339 [137] As for the wood used in making them, I was told that the very best is the sacred *pungau*, *i.e.* "lilac" (*Syringa japonica*). This is said to be hard and strong and is sometimes used for making fetishes for the best of the divine Spirits. The wood of this little tree well withstands the decomposing effects of damp earth, so the chief pillars of the huts were formed of it. So also were the shafts of arrows which were used with the spring-bows set out in the open by the tracks or runs of wild animals. Nails and pegs and skewers were made out of it by the old people.

342 There are no chimneys in Ainu huts, but a hole is purposely left in one or both angles of the roof for the escape of the smoke. They do not always work, and the smoke is often a great trouble to one's eyes and throat. To those sitting close upon the ground it is much better than for such as may be standing or sitting on anything two or three feet high. Still, it is fine for any fish or meat which may be hanging in the

roof to dry. But these holes are very useful in other 342 ways. When fights take place inside between demons [776] and men or between gods and demons, the spirits of the slain ascend alive through them to heaven. And when the deceased ancestors of the people come to their children to accompany them to battle, they enter here and then all go off together to wage the war, and many fights take place in the air. There are many allusions to this in Ainu folklore.

The western part of any place is always regarded as [823] the lowest in esteem. This region, being the place 342 where the sun sets, is looked upon as the abode of dark- 778 ness and evil. Many fetishes are set up to the demons of evil and sickness at this end of the huts, both inside and out. The door leading from this quarter goes into an ante-chamber. In the south wall of this there is another door which leads into the open air. In the ante-chamber are stored fire-wood, garden tools and so forth. The dogs also, and these are the only native [231] domestic animals the Yezo Ainu kept, are allowed to occupy this place. That part of the house extending from the top of the east-end window is held in special honour. The right-hand corner is the place where all the treasures are kept, also a great number of family charms and fetishes. Upon the beams over these, heirlooms, old swords, bows and arrows, spears and fishing implements, properly decorated with shavings from willow wood, are stowed away. In long boxes next to these are preserved the special ornaments and clothing. Many old sword scabbards and other things may be seen decorating the wall here.

Respecting the east-end window the following folklore was told me:

"The east-end window is a very blessed thing and of great importance always. When the highest gods are worshipped or when prayers are said to the ancestors, they should often be addressed through this window. Also, when fetishes are placed among the big

342 778 cluster outside toward the sunrise, they should be made and consecrated by the fireside and then passed through the window. So, too, when a bear or deer or bird has been killed or any precious gift brought to the house, it ought always to be taken in through the east-end window. Hence it comes to pass that the east window is called by such names as "Window through which fetishes pass"; "Window through which sacred things pass." For these reasons the east-end window [576] is to be very highly esteemed and nothing should be heedlessly thrown out of it. Nor, again, should any person look into a house through it."

342 When the hut is finished, the warming festival takes place in good earnest, and there are beforehand many smiles of pleasurable anticipation. The men and women quickly become very busy indeed, the women outside pounding millet for the dumplings, and the men attending to the religious part. It is very interesting to see the men making their fetishes. Some are told off to make small ones to hang up inside and outside the hut; some make theirs for the fireside, others for the sleeping places, treasure corner, doorways, windows, gardens, springs, rivers and outhouses. And all of them are devoutly worshipped and libations offered and drunk to them. When worshipping them, [264] each man dips his moustache-lifter into the *saké* he holds in his hand ready, and takes out three drops, which he allows to fall before the object being prayed to. Even the pots, pans, kettles, water tubs and the other furniture and utensils are all treated in the same way. Nothing is left out. In the meantime the women and girls have pounded their dough for the dumplings, made it into cakes, and placed it in the pots hanging over the fires upon the hearth.

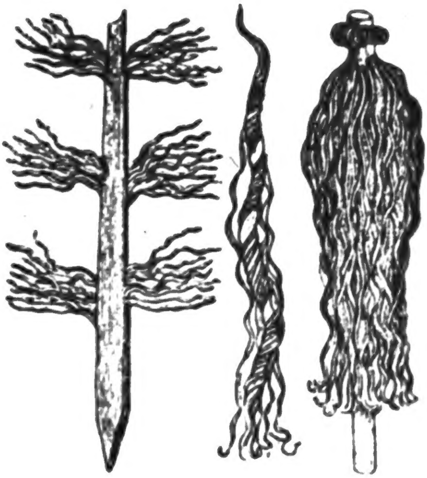
342 273 Very soon the noise begins. All talk at once and drink deeply. Even the women take *saké* then, and sometimes give a little to their children. Some of the men are very fond of neat alcohol, and this is so

strong that it very soon makes them fall over drunk, 342
where they lie and sing or sleep. Over the fireplace 273
there hangs a frame upon which cereals and other
things are put to dry. Unless one is careful, this is
liable to catch fire and give trouble. I now quote part
of a letter an Ainu wrote me a little while ago which
bears on this point.

"On the evening of November 20 a house-warming 731
feast was held at Fu. The people drank a great deal 342
of *saké* and neat alcohol and many got intoxicated. 273
Some of the stuff caught fire and the newly-made
house was completely burnt down." This was a terribly hot hut-warming festival!

Did the people stick to their old native millet beer, 117
no harm would be done, for there is very little alcohol 273
in it. It is the colour of milk and quite thick. The taste is a trifle sour, but it is very fattening. But as for the Japanese *shōchū*—neat alcohol—it is a real danger in every way. I knew of a man—and I am telling no mere fairy tale—who one day took home a big bottle of this *shōchū*. Arrived there, he sat down by his hearth and forthwith began to do what he would call a "great enjoyment." He soon toppled over near the fire and here his breath caught fire and there was spontaneous combustion. His whole house quickly went up in smoke!

778



SOME COMMON FETISHES

[P. 174]

CHAPTER XXIII

THE TWO HOUSEHOLD GODS

The fire as it exists upon the hearth and in volcanoes also has often been spoken of in these chapters as being a Goddess who is frequently worshipped. She is indeed a very important deity and figures much in Ainu thought and religion. She is called *Huchi* or *Fuji*, which means "Old Woman" and "Grandmother." I believe it to be the same *Fuji* as in Fuji no Yama, the peerless and sacred mountain of Japan, and this is therefore an old Ainu name. Fuji no Yama is a dormant volcano, and volcanoes are everywhere worshipped under the name *Fuji Kamui* (*i.e.* Divine Grandmother) by this people. It is my purpose in this chapter briefly to take this Goddess of Fire in hand and show what her special functions are supposed to be. Before doing so, however, I think it would be well to speak of *Fuji's* husband. 776 [372]

Fuji is a married lady and her man is of great importance, as every husband ought surely to be. As to the origin of ordinary fire, that is to say, of fire as used in common daily life out of doors and in, the Ainu have no theory excepting that the very first fire came down from Heaven as lightning. Their forefathers, we are told, produced it for themselves when necessary from sticks and drills of dry elm roots and tinder, and later by means of the flint and steel which they got with other things from their Japanese neighbours. Fuji's husband is called the Ancestral Governor of the House.

Any visitor to the Ainu is sure to find set up behind the lacquer-ware tubs and heirlooms in the north- [778]

776 eastern corner of such huts as he may be pleased to
778 enter, a big fetish made with clustered willow shavings
depending from the top of a thick stem. This is called by several names, as, for example, "Ancestral Governor of the House," "Household Fetish," and "Divine Householder." Like all other fetishes, this instrument is invested with mighty magic powers.

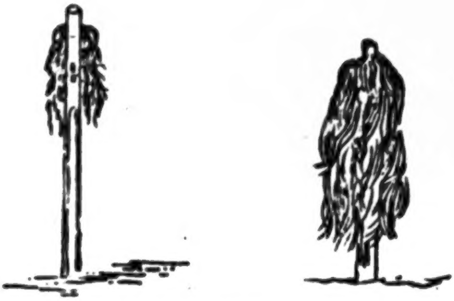
This fetish is of the male gender and is the most important one the men make. He is sometimes called the Divine Husband of the Fire upon the Hearth. On entering an Ainu hut, one hardly realizes that he is believed to be in the presence of two such mighty gods. But there is something very uncanny about this fetish
[342] and the many skulls of animals one may sometimes see
about it. I have often slept with my head in that sacred east corner, and the smell from the skulls kept there has sometimes been very strong and not at all fresh and nice. This fetish and his wife—the Fire—together are supposed to look after the welfare of the family and rule over them. These things are surely national totemistic signs, inasmuch as they connect the whole race in the bonds of one living clan or family.
776 The people are the children of one ancestral father and
769 mother. They are both—fire and the fetish—worshipped, which worship was no doubt in the beginning an *In Memoriam* service, and had, without doubt, for its moving principle reverence for their forefathers. It is pertinent to remark here that just as *Ekashi* means "old man," so *Huchi* or *Fuji* means "old woman," and in some things they remind one of the Lares and Penates of old Rome, for with them the lar was conceived of not only as the house spirit but as the spirit of a deceased ancestor, and so we probably have here ancestor-worship amalgamated with the worship of a tutelary or guardian spirit. And in the fetish itself we have in the willow shavings a reference to the Ainu racial "birth-tree," which is the willow itself.

When I questioned Chief Penri on this matter, he 776 informed me that the pattern of the original household [342] fetish was sent down from heaven by the Creator Himself; not by Aeoina, but by the True God. The following is the story he gave me, as reported to him by his father before him. It is short but to the point, and 778 runs thus: "The deity who rules the household was 776 first made by the True God, Who, after He had made him, sent him down from heaven to be the husband of the Goddess of Fire and to help her to attend to the wants of the Ainu. He is therefore called The Ancestral Governor of the House." Other men besides Penri have told me the same thing. This fetish is sometimes brought out from his corner and set up by the hearth, where he is worshipped together with his wife—the Fire. It is interesting to note how this fetish is made.

One day when all the family were away from home, 778 the eldest son of a certain chief with whom I was well acquainted, took his father's household fetish out of the corner at my request, and brought it to me for examination. I asked him to explain how it was made. This is what he said: "A piece of wood about an inch thick is taken from a green lilac tree. This tree is chosen because it is a kind of wood which lasts a long time and does not easily rot when kept in the dry. This stick is to form the stem of the fetish and is called the *setoba*, i.e. body. It should be two feet or two feet and a half long. The lower end is sharpened so that it can be stuck in the ground. One part of it is shaved with a sharp knife from top to bottom, and this represents the front. Near the top a gash is cut right across it in imitation of a mouth, and a little lower down the *sambe*, i.e. heart, is carefully tied in. This heart consists of a red hot coal freshly taken from the hearth. It is firmly fixed to the "body" with a wisp of twisted willow shavings. After it has been well bound in, a number of long shavings taken from a fine willow tree are tied all round it so as to completely

778 hide the "body," notches having been cut in the stick so as to keep them from slipping down. After this has been respectfully done, it is reverently stuck in the ground by the fireside and the following dedicatory prayer is said to it:—

[788] "O Divine Fetish, you are henceforth to live in this house with the Goddess of Fire. You are to be her husband and your abiding place will be in the sacred treasure corner. Help Thou her to watch over us, we beseech Thee, and do Thou bless us.' After this prayer has been said, some saké drunk and some libations offered, this fetish is named 'Divine Ancestral House Governor." Such were the words of my informant. It is now installed and forthwith begins to take charge of the house with its consort. Then many other kinds of fetishes are made and offered to both of them with much prayer and festivity.



THE HOUSEHOLD FETISHES

342 778 The household has thus become a unit and complete in itself. In so far as social intercourse is concerned, the family is independent and works for itself, but still within the community. The household has, as it were, reached its adult age. The Goddess of Fire has her seat right in the middle of the hottest part of the hearth and from here she performs her appointed service. It

is she who does the cooking and warming, besides 342
which she has numerous other duties to perform. She 776
is there unseen by any, and one should never forget
this. Not only is she a very useful but a very awful being as well. Seeing and hearing all that goes on, she is the great witness who has noted well the words and actions of every one in the family, and will appear before God on the day of judgment for or against each individual, and her account will be infallible, and from it there can be no appeal. No wonder, therefore, that Penri was so punctilious in saluting the fire when he got up in the morning, and before and after his meals.

But it should be remarked that the Fire Goddess has a daughter whose name is *Shu-koyan-mat*, which means "Presider over the cooking pot," and she is supposed to assist her mother in the nice cooking of food.

Purification by fire, by passing children through it 783
or by making them jump over it, as was the custom
among some races in olden times, does not seem to 776
have been known among the Ainu. Nevertheless, the Goddess of Fire is still supposed to be a great purifier of the body from disease. And so it happens that she is not only much worshipped at the time of birth, but also when one is ill, and at the time of death and burial. And after death the judgment.

The judgment day is not, according to the Ainu, 775
supposed to be at some fixed and great public assembly of the peoples of the earth, but they think it will be an individual and private hearing of one's case directly after the death of the person. Penri said to me one day, "When a person dies, he goes at once to stand before God to be judged, to receive his sentence, and to be told his future sphere and work. Upon arrival, the usual salutations will be gone through and God will ask about the affairs of his village and people. Presently God will say to him or her, "You told such and such a lie about so and so, and you did such and such evil deeds in such and such a place and at such a time. You

775 cheated so and so, and you did harm to such a one. How do you account for that?' Then the judged one will begin to deny the accusations or say many things in extenuation of them. If this goes on, God the Judge sends for the Divine Fire and her Husband. The culprit soon begins to tremble and confesses everything. There is no escape and it is not necessary to call the injured party to the bar. God then rewards or punishes according to deserts. The greatest punishment He can give is to cause a person to be frozen up in a block of ice, where the culprit is fully alive but exceedingly cold and quite unable to move. He can see others enjoying themselves, but there is no joy for him. When he has served his time in that block of ice, he is unfrozen and let out of his prison."

829 When I asked Penri what his punishment was to be for getting so drunk and at times indulging in other little misdemeanors, he straightened himself up and said, "As for me, I have been a good chief, and I have no sins. It is not wicked to get drunk. The gods themselves are very fond of whisky. You yourself are the sinner because you will never give one a drink of whisky!"

YAKUT FIRE WORSHIP

114 Many years ago a Polish gentleman named Sieroschevski paid me a visit at Sapporo. He told me that he had come down from among the Yakuts,* to whom he had been sent by the Russians as a political prisoner. He had been with these people for twelve years and had made them his special study. This gentleman took an extended journey with me among the Ainu of Hokkaidō, and we spent many an interest-

---

*The Yakuts inhabit a territory in north-east Siberia, roughly 1,300,000 square miles in area. It lies north of the parallel of 60 and is colder than any other part of the inhabited globe. The Yakuts number some 200,000 people.

ing hour together, comparing the Yakut and Ainu people. He told me that he could not discern any similarity between the two races, either in physique, general customs or language. However, he mentioned a thing or two about the Yakuts' superstitions regarding fire, which were of great interest to me.

A
114
A
Y

While the Ainu people look upon fire as it exists upon the hearth as of the feminine gender, the Yakuts hold it to be masculine. The divine spirit, which is the essence of fire, is supposed by them to be a grey-haired and most fussy old man. He is never entirely at rest and is a very garrulous old fellow. The cracking, snapping, jumping and hissing of fire are his remarks and whisperings. What his whisperings and shuffling about mean, ordinary people do not understand, yet the shamans and infants who have not yet learnt to speak understand it quite well, just as they are said to understand what the birds say to one another in their singing and chirping.

372
171
776

Like the Ainu "Old Woman Fire," the Yakut "Old Man Fire" knows what people are saying and doing about him in the houses, so all must be careful not to hurt his feelings, for that would be very dangerous. Rubbish may not be cast into the fire, and one must take care that no leaves or dirt be scraped off one's footgear near it. Nor must the fire be poked with any iron instrument. Moreover, the wooden fire-tongs must be burned up every ten days or so, and new ones provided. Unless these taboos are strictly adhered to, headaches and general misfortune will ensue.

A
Y
372
171
776
782

A good housewife always takes care that the "Old Man Fire" may be satisfied with her, and she casts into it a small portion of everything which is being prepared for eating. The Hokkaidō Ainu custom is not so. It is the men alone who worship fire among these, and make offerings to it. I have never yet seen an Ainu woman on this island worshipping the fire or making offerings to it. The Yakuts say that as no one

A
Y ever knows what kind of temper the "Old Man Fire"
372 may be in, as he sits there burning upon the hearth, it
171 behoves everyone to conciliate him often by offering
[776 him little gifts, for he is a very jealous one. He is
said to love fat, butter and cream better than anything
782] else.

As regards firelight, there are two interesting
Y taboos connected therewith. No young man may pass
784 beyond the strip of light which falls from the house-
372 hold fire, to cross over to the women's side of the
hearth; nor may any woman, if she can possibly avoid
it, pass through the strip of light in front of the
hearth. Any transgression of these two taboos would
bring dire trouble, the Yakuts believe.

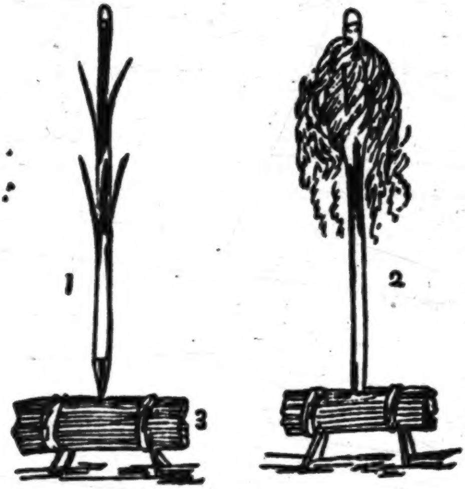
CHAPTER XXIV

THE BIRTH TREE AND CUSTOMS AT CHILDBIRTH

Among this people the willow tree is of great importance, for, as has already been pointed out, the backbone of original man is said to have been formed out of it. The life of man is supposed to have its seat in it rather than in the blood, as many other races believe. One is not surprised, therefore, to find that this tree is much used in making certain kinds of fetishes and regarded as a sort of individual "birth tree." Among the Aryan peoples, Roman and Teuton, it was believed that a person's fate and life were mystically involved with that of his "birth tree," i.e. a tree planted at his birth; and that his life depended on and terminated with that of the tree, the man growing or withering as his tree grew or withered. Something of the same idea is involved in a certain willow fetish which is made for an Ainu child when born. 824 778 [844]

As soon as a child has come into the world, the father, or, as a rule, the grandfather, will go to the bank of a river, where he will seat himself upon the ground and pray to his gods. That done, he will cut a nice green stick of willow about a foot in length. This he will reverently bring home and, sitting down by the hearth, whittle into a fetish. When finished, he will worship it devoutly, offer prayers to the Goddess of Fire, and then, carefully taking it in both hands, carry it to the sleeping place and set it up there as the tutelary god of the new baby. 844 852

778



THE WILLOW TOTEM

1. is the stem itself.
2. is the stem with the shavings tied round it.
3. is the pillow in which it is set.

852 782 After this has been set up, a prayer is said, which indubitably shows that this birth fetish is looked upon as the angel of the child's growth.

1 "As the backbone of man was originally made of willow wood, the men should hasten to make fetishes of this tree as soon as a child has been born. After it has been properly pilled they should address it thus:

> 'As thou, fetish, art a god, we worship before thee. When God formed man in the beginning He made his spine out of willow wood. We therefore call upon thee, O willow fetish, to watch over this child while he is growing up. Guard him and give him strength, together with a long life.'

"After this prayer has been said, the fetish should be reverently stuck in its pillow seat and placed by the bedside. When the child has grown up, he should frequently procure saké or millet beer and worship this, his guardian god."

Such is the folklore given me on this matter by 778 my friend, and from it we conclude that the willow is 824 the special individual tree totem of every Ainu born 755 in Hokkaidō. As might well be expected, this fetish is particularly worshipped in times of sickness, by the individual for whom it was made. The following is a prayer taught to children for their use on such an occasion:

> "O thou willow god, as thou art my spine—my very backbone—do thou hasten to heal me and make me strong. O thou dear deity, I am ill, and my body has become weak; pray help me soon." [782]

If this little prayer be said often and devoutly, it is supposed that the sufferer will soon recover from his malady. The auto-suggestion which is so necessary for a healing is thereby produced, and that is more than half the battle.

So, too, when an older person falls sick, the elders 755 meet together and make fetishes of this tree for him. After these have been duly worshipped, they are taken out of doors and carried to the sacred place at the east end of the house and there set up among what are called the *nusa*. These *nusa* form a big cluster of fetishes, old and new. Some are but a few inches high and others six feet or even more in length. The length is got by tying them to poles which are called "legs." Among them may be seen the skulls of animals killed in hunting or for sacrifice. In Saghalien I once saw one or two round hoops set up on high among them, and was told that these represented offerings to the sun.

The magical influence of these things is supposed 778 to be very great. It always struck me as being a very 755 weird and mysterious custom to stick such things up and to consider them, both fetishes and place, as sacred. If, after being set up, any of the sticks strike root and grow, it is supposed to be a good sign. It shows that the person on whose behalf they were made

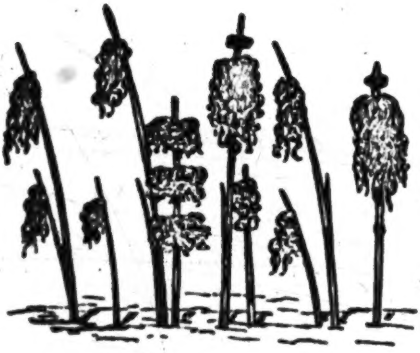
778 will recover from sickness, become strong and have a
755 long life; and the more they flourish the happier the
people are. The pleasure is indescribable if a fetish
made for a baby happens to grow, for that means extraordinary good health, great strength and a long
and prosperous life, or else that the child will become
a mighty leader of the people or a wonderful hunter.
One young fellow told me in later life that when young
he used to keep his willow tree well watered so as to
be always green, and that he himself might be ever
in good health. He thoroughly believed in the efficacy
of his "birth tree." But, I am sorry to say, he died
[115] at the age of about thirty. He was a good man and a
great help to me in collecting folk-lore. Indeed, without him and Chief Penri and one or two others, I do
not think these chapters could ever have been written.
I have been very fortunate in my Ainu friends.

778 The fetish clusters spoken of above are only named *nusa* when taken as a whole; when spoken of singly, the wands are named *inau*. They are particularly striking when seen new in the winter or early spring, for then they glisten brightly in the sunshine over the snow. Some of them are shaved upward toward the top and others downward toward the base, while some again are not pilled at all. It all depends upon why they are set up and to what god or demon they are presented.

226 But it must not be supposed that the *nusa* are set up only near the houses in which the people live. A traveller may often see them upon the seashore where the fishermen push off their boats when they go fishing. These are set up to the gods of the sea and as offerings to various kinds of fish and marine animals.

177 The young man who gave me much of the fetish
778 lore I possess, and whom I mentioned as having watered
his birth tree, was a most god-fearing fellow. He told
me that he had never heard of a man among his people
who had no gods to whom he prayed. When he him-

self became a Christian, he said that he gave up mak- 177
ing fetishes, and this so astonished his people that they 778
came and walked round his house outside to see what he had instead of the *nusa*, and went inside to see what gods he had in place of the *inau*. When they could find nothing, all they could say was that he was an *inau-sak-guru*, i.e. "a man without fetishes," that he was an atheist and so had cut himself off from his people and their gods.



NUSA OR INAU CLUSTERS

One day a man came to our house in Sapporo and 117
asked if I would kindly let him have a good look at my God! I was greatly astonished at this request, and told him that such a thing was an absolute impossibility, because my God is spirit and can not be seen with material eyes. "Oh, no, He isn't," he said, "for I have already seen Him, only I want to have a closer look at him." I could not make out what he was driving at, so I said, "Where have you seen Him? Show me." "Why, there," he replied, pointing just outside my study to the top of the stairs, "up there." I was much amused, for there on the landing I had set up a very old black suit of Japanese armour,—the ugliest thing I have ever come across. I took him up to look at it

117 and, after an examination, he nearly fell down with laughter. This man was the Mr. Tee, the great hunter, whose story is told in a later chapter.

778 688 It was a very serious thing for anyone to interfere with the Ainu fetishes or to go near the *nusa*. One day a couple of young Japanese fellows came to stay in a village we were in, and the people did not wish them to be there, for they often got too near the fetishes and looked in at the house windows. That they got among our chickens and appropriated some of the eggs, we well knew, and I was just about to bring the fact to their notice and make them move on when, fortunately for me, they got themselves turned out. No doubt it was done thoughtlessly and with no evil intent, but they forcibly pulled up an *inau* fetish, examined it and then tore it to pieces. They were observed, and within a couple of hours there was such a noise made by the inhabitants that they thought it best to leave without saying "good bye." This was a flagrant case of desecration and could not be passed over. These young men were not vicious, but inconsiderate and stupid. No harm was intended, of that I am sure. Ah, well, let us hope they learned their lesson and profited thereby.

917 One morning as I was passing through a certain village with an Ainu, we heard that someone was ill in one of the huts, and it was suggested that we should go in and see the sufferer. On entering, we found that it was a woman suffering from hard labor. We did not stay long, but I was asked to offer up a word of prayer and touch her head with my hand. This I willingly did, to the great satisfaction of all, but especially of the lady herself. When we returned home toward evening, we were told that all had passed off well, and I thus gained a few more friends.

775 There used to be an idea current among the people that persons are sometimes reborn into this world, especially when the Great God of all has some parti-

cular message to send to the race. When visiting another sick friend a year or two ago, an old woman was there whom I had never seen before. When she heard me speaking to the patient and giving her words of encouragement and comfort in her own tongue, she suddenly burst out, "What is this? Do I hear the voice of the old gods of Ainu-land? Has one of our ancestors been reincarnated and come to us in this man? I am astonished." Yes, and so was I. The lore regarding this is as follows: 775

"Women ought to be told that people are sometimes reborn into this world. They should therefore carefully examine a baby's ears as soon as it is born, to see whether they have been bored. If they have, it is a certain sign that a departed ancestor has come back with a message. And if this is the case, he has returned for some very good purpose." It should be remarked here that the Ainu bore one another's ears so as to be able to wear metal rings or cloth in them. It also appears to be a sign of brotherhood, for when I had one day been speaking on the subject of the brotherhood of mankind, the people asked me to allow them to bore my ears to show that I was one of themselves. But I asked them to allow me to remain as I was, and to regard me as a sort of freak. And they agreed to accept me without being bored. 775 826

It is expected of the mother that she get up as soon as possible after the child has been born. But for two days she must go gently, and take nothing at all to eat excepting thin millet gruel. She may not even drink any water. But after the second day she may eat anything that is going. It is considered best for her to stay quietly about the house for the sacred six days, and on the seventh go to the water spring or river and there give herself a good washing. After having been thus purified, she is expected to bring some water home with her for cooking purposes. She is now theoretically strong and fit for work again. 846

846 This private ceremony is called *Rero-oshirayе* and means, "Moving back to the hearth." And this is just what it is, for she now resumes her household duties.

271 783 Water is a great symbol of purification with them and is much used. A short time ago I came across an instance of it, in which I had to participate. It was this. As I was riding along a road quite near the sea, I came to a small fishing station. Just a little way back, I saw that the Ainu had put up a small temporary lodge and that some kind of function was going on. I dismounted and went to see what it could be, for I knew all the people about the place. On coming near, [766] I found that a young man I had known from infancy had been drowned, and the people had gathered together for a religious ceremony. Each person, as he or she drew near to the corpse, rinsed his or her mouth out and washed the hands. Having done likewise, I was escorted to the head of the dead man and asked to sit down. Upon sitting, I made my salutations to the deceased first and then to the assembly. That finished, we had a free and easy talk about the accident. When all was over I got up and departed, first once again washing out my mouth with fresh water, and then rinsing my hands. This was my purification.

846 Said I to the chief one day; "O Chief, whatever can be the matter with Mr. So and So. He looks extremely forlorn and miserable. As I was passing his house I took a peep inside, and there he was sitting by the fire wrapped up as though he were either sick or had the whole world resting upon his shoulders. He looked like misery personified. I went in and sat down for a minute or two and asked him what the trouble was, but he would not tell me."

"Ah, ha, ha," laughed the Chief. "His wife has had a baby!" "Dear, dear," replied I, "What a misfortune! And so he is miserable because another youngster has arrived, is he?"

"Oh no," said he, "not that; but as he has a new 846 baby, he has to be very quiet for a time." "Well," I said, "that seems to me to be very funny. He ought really to be looking very spry and happy, but there he is as far down in the doldrums as it is possible for him to be. Why should he pretend to be ill?"

Said Penri, "Ah, you don't understand. He is following an old custom."

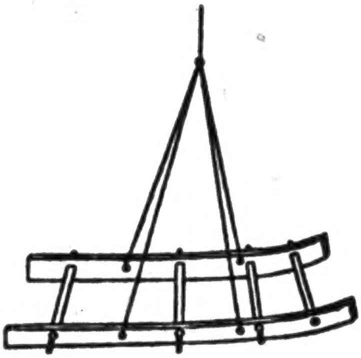
"What custom is it?" I asked, and he replied,

"As soon as it is definitely known that a baby is to 842 be born, the prospective mother calls her husband and 846 parents, tells them the happy news, and then makes them a feast. This ceremony is called *kon-o-inono-itak*, i.e. "prayer for the stomach." During the feast the two men make many fetishes of willow and offer them to the goddess of fire with much prayer, especially requesting that all may go on well. Then, when the birth 844 has taken place, the father is sometimes called upon 846 to stay at home wrapped up by the fire, as you saw, or to leave the house and go to stay with some friends for a time and keep very quiet as though he were ill for six days. He must stay in the hut all the time and rest by the fireside. This is called *yainunuke*, i.e. 'taking good care of oneself.'" And surely that is what I saw my friend doing, only he looked very miserable over it.

"When a child is six days old," said the chief, 852 "there is a function held called *po-o-inonnq-itak*, i.e. "prayer for the child." On this occasion a small feast is prepared, of which the father, mother and grandparents only partake. At this time many fetishes are made and presented to the west-end doorway, one of whose special provinces it appears to be to watch over the birth and early years of children." I should have remarked above that during child-birth no man soever [784 may be rightly allowed to come into or go out of a 844] house by the west doorway. When necessary to go in or out, and should there be no door in the south wall, 852 the sacred east end window must be broken down and an entrance made there.

846 Continuing, the Chief said, "On the morning of the seventh day the man may *shothi chupu*, i.e. "fold up the bed." On this day he returns to his own home. Yet even here he must abide for another six days. During the first period of six days he must not drink [784] *saké* or worship the gods. This is out of special reverence to the supreme powers. And during the last six days he must not *ikutasa*, i.e. "have friends in for a drunken carouse"; nor must he go fishing or hunting. But he may eat, drink, worship, make fetishes and be very merry quietly by himself just as he pleases."

[352
855]



AN AINU CRADLE

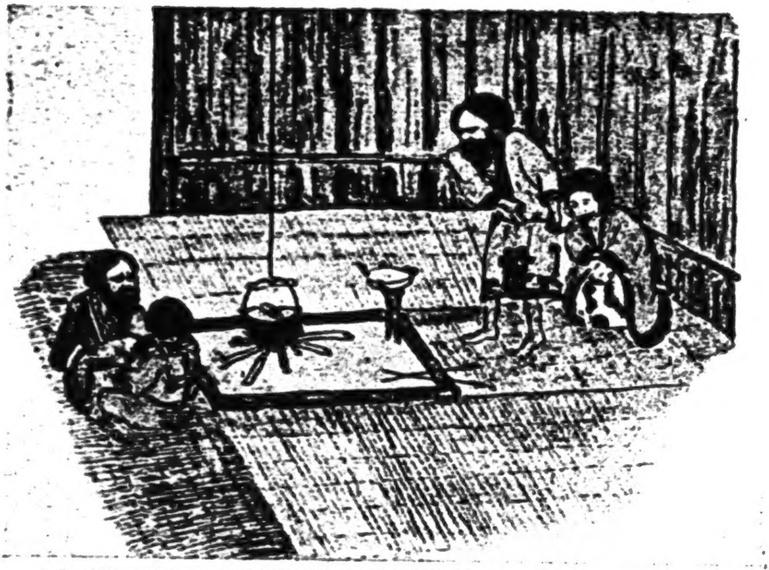
846
843 "But," said I, "why should the Ainu men be so particular about resting when a child is born. I should have thought that it was the wife who needed the rest." I then gathered from him that his people suppose the body and animal life of their children to be in great measure, if not exclusively, from their mothers, while the life of the spirit and intellect comes from their fathers. The life of the body is imparted by the mother gradually from the time of conception until

birth takes place, while the spirit-life is supposed to come by degrees in some mysterious way from the father during the six days immediately following its birth, and go on growing and being augmented for another six days after he has returned to his own home. At the end of the last six days, which complete the perfect number, the infant may be regarded as a unit in itself, but while the spirit is being derived from the father it is not yet one; therefore, unless the father is very quiet and careful during these twice six days, the life of his offspring will take harm, and in injuring his child he will in return also receive harm. 846 843

I asked the Chief, "But supposing the father is away among the mountains when the child is to be born, what happens then? He knows nothing about it and can not take the rest?"

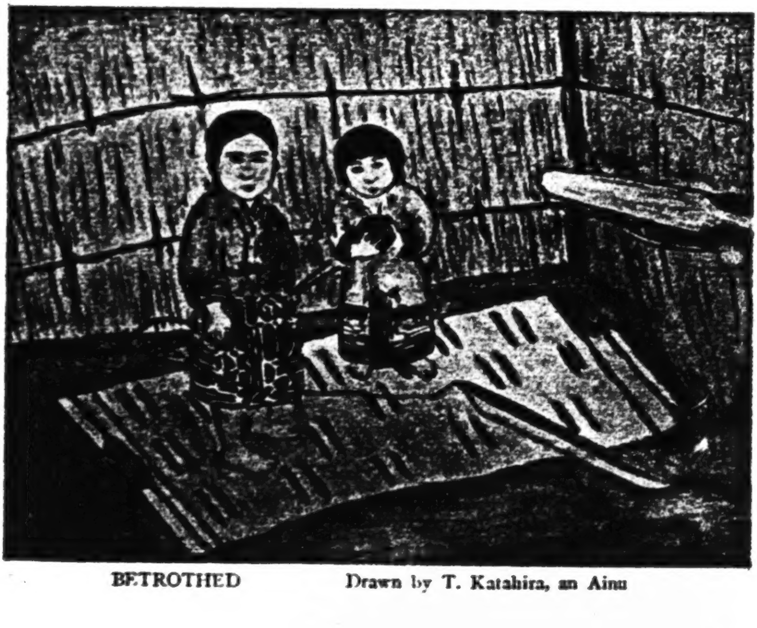
"That is so," he replied, "yet the birth goes on just the same. The *ituren kamui*, i.e., "Divine Guardians," attend to the matter. Willow fetishes and totems are made by the near relations for the child, the goddess of fire is duly worshipped, and many libations drunk. And then all is well."

342
585
516
354
252



A DAUGHTER BEING GIVEN IN MARRIAGE (Old Japanese Drawing)

531
585
291



BETROTHED Drawn by T. Katahira, an Ainu

CHAPTER XXV

ON MARRIAGE

Although among the Ainu in olden times little children 582
were sometimes betrothed to one another by 583
their parents, the young men and women, as a rule,
did their own courting freely, the marriage arrangements
alone being left to the fathers and mothers of
the ones affianced, and at all times both the young
man and his choice had a final say in the matter. It
was also thought as proper for a girl to propose to a [562]
young man as for a young man to "pop the question"
himself. It was a continuous "Leap Year" with them.
If the young man made the first proposal, he asked his
father and mother to call upon the parents of his choice
and try to arrange the marriage, but if it was the
young woman who did the wooing, she would get her
own father or mother to call upon the parents of her
loved one. If all went well, the marriage took place,
but, if the elders would not agree, the young people
have been known to take the law into their own hands
and walk off.

After a father had duly called on a friend and asked 585
the hand of a daughter for his son in marriage, the [584]
following little ceremony took place between them,
if all had gone well. The father of the bridegroom took
a small sword which he placed in the hands of the
bride's father, and said, "This sword is a pledge of
betrothal; take it and worship. Do thou pray to the
Goddess of Fire." Then, having received the sword,
the bride's father would worship the Fire Goddess,
offer libations of *saké* and say, "We have here and now

585 settled to marry our son and daughter; therefore, O thou Goddess of Fire, hear thou and be witness thereto. Keep this couple from sickness and harm; watch over them till they become old." The bridegroom's father then received the sword back, worshipped and drank libations in like manner. This done, the old people, having procured a good supply of *saké*, made a feast which they partook of with their friends and relations. This drink was called *uwechiu saké*, i.e. matrimonial *saké*. The bride poured some into a cup and gave it to her *fiancé*, and he, after drinking a little, returned the cup to her to finish. The feast itself was called *uwechiu marapto*, i.e. matrimonial feast. With this, the couple were man and wife. If they were to live with their [591] parents, well and good; if not, they would build themselves a small hut to dwell in, one which they might enlarge at any time they thought necessary.

583 591 If the young woman herself or her parents were the prime movers in the affair, the bridegroom was removed from his own family and took up his abode either in or close to the hut of his father-in-law; he was, in fact, adopted. But if the bridegroom did the wooing or his parents were the prime movers, the bride was adopted into his family. Or, if a woman of one village chose a man of another for her husband, he went to live with her, and if the man chose a woman who lived some distance away, she went to live with him. Persons who married in their own villages were called *uiriwak*, blood relations, or brethren, but those who removed from their homes to be married into some distant family were called *uiritak*, relations brought in, or distant relations.

582 585 The people considered their daughters to be marriageable at about sixteen or seventeen years of age. The men married when about nineteen or twenty. The youngest marriage I have yet seen among them took place when the bride's age was really as little as fifteen. At this feast there was nothing but a supply

of *sake*. The bride's mother officiated. A few heirlooms 582
were given the bridegroom and a few trinkets and 585
beads to the bride. They were greatly delighted be- [431]
cause I gave the bride a yen (about two shillings) as a
wedding gift.

Owing to certain superstitions which have been 551
mentioned in another place, the wife never took the 562
husband's name, but retained her old one. When not called by her simple maiden name, she was generally called So-and-So's wife, so long as he was living, or So-and-So's mother, should she have a child. The general social position of the woman before her marriage was regarded as being equal to that of the man, but after that event she became subservient to her husband in all things excepting matters appertaining to the rule of the house. Of late years, however, everything has greatly changed and many matters are conducted more in accordance with Japanese customs.

Soon after marriage the bridegroom used to make a 431
knife sheath, a spoon, a shuttle and a weaving loom, 585
which he presented to his spouse. This was called *mat-cikara*, i.e. "making my wife." The bride then made a girdle, a pair of leggings, a necklace and a head-dress, which she presented to her husband. This was called *hoku-cikara*, i.e. "making my husband." This ceremony appears to have been a kind of second pledging of the marriage vows, showing that they were satisfied with each other, and gave great satisfaction to both the parties concerned. A piece of lore given me on this was as follows:

"When a couple are newly married, the first thing 539
to be done is for the bridegroom to give his bride a knife and sheath. In return for this the bride should give her husband a new cap. This is a very good custom and should be always carefully observed. So say the Ancient Ones."

It seems to have been an ancient custom sometimes 858
to betroth children. But in such cases the persons so 582

858 betrothed were not absolutely bound to marry when
582 the time came. Either of them could veto the decision
of their elders. A very curious thing about this betrothal was that the boy and girl exchanged clothing and homes until the season for their union came round. Then, if the parents of the lad were the prime
[591] movers in the proposal, the young lady remained at his home, but if otherwise, the bridegroom went to live with the bride's parents or at least in her village.

858 When children were betrothed quite young, the
562 bride was brought to the home of the groom and reared with him. If she was younger than he, she was called *chireshke-mat*, i.e. "the female being brought up"; but if they were both of the same age and not very young, she was named *ukoreshke-mat*, i.e., "living-together-female," for they were practically husband and wife.

583 It was a custom among this people for the parents to bring a girl into the family whom they desired their son to marry, and see how he and she got on together. If they took to one another, well and good; if not, the young lady was returned whence she came. I saw this done twice in one family. Number One young lady was brought in for the elder son to become acquainted with, but no sooner did he find her in the house than he walked off and did not return till she had departed. I was sorry for this, for I had engaged him as my teacher of the Ainu language. Then Number Two was soon brought in. No sooner did he discover her than off he walked again and once more I lost my good teacher. But she also was soon packed off and he returned. It was a big disappointment to his parents, but after that they allowed him to make his own choice of a bride.

582 The people, I found, sometimes married their cousins and in some instances their nieces, and the men married a deceased brother's wife and became foster-fathers to the children. But there was a more remote relationship where union by marriage could not take

place; and that was with a sister-in-law's sister or 582
brother's wife's sister. A few years ago a man asked me to provide a husband for his daughter, and another a wife for his son. I promised to do my best and paid a visit to a certain young lady. She told me that she would like to have the very young man I proposed to her. I then approached my intended bridegroom and he also, I found, had his eye on this same young lady. On telling the respective fathers of my happy arrangements and asking their approval to the little scheme, I was informed that the choice was most unfortunate. The girl was a sister of the young man's brother's wife and old custom would not allow of such a union. I was told that it was very unlucky to allow such marriages, and displeasing to the gods. Some punishment would be sure to follow if they were married, and one of the two sisters would be certain to die within a year if the law of custom was transgressed. And so I washed my hands of the whole affair.

Seeing that the Ainu had no family names to per- 581
petuate, I was surprised to learn that it was considered [551]
a very great disgrace for a couple to have no children. This world, they told me, is named *uare-moshiri*, i.e. "the multiplying world," and people are placed in it to increase and multiply. If, therefore, no children were forthcoming, it was considered to be a special punishment from the gods. The men wish for a boy and the women for a girl or two.

I found that polygamy was practised, as has been 593
already noticed, and that the various wives lived in 595
separate dwellings and that these females were often [591]
not on speaking terms. All the concubines were much afraid of the principal wife. And it made it very awkward if the chief wife had no children, and any of the secondary ones had. Old Penri had three of them at one time, but, as there were no children at all by any of them, they got along fairly well. If the chief wife, who lived in the hut in which I dwelt, had

593 595 a quarrel with any of the others, she used to go to bed after it and stay there two or three whole days, so that I just had to look after myself and cook my own millet and potatoes. But she would come creeping out of her sleeping place, beaming with smiles, in the end, and all would be well till the next set-to.

562 The men desired a son very much, and the chief reasons for this were firstly, that he might act as family priest when the father died; secondly, that he might inherit, preserve and hand down to posterity the principal heirlooms and family treasures; and thirdly, that he might act as head of the family and take the place of the father to the younger members thereof. The women desired a girl or two, that there might be someone to assist in cooking, drawing water, getting wood and working in the gardens; and also to help in preparing the bark for making clothes and so on, but especially have I heard them say that they want girls so as to have someone to look after them when they grow old.

586 Release from the matrimonial bond was easy of accomplishment. Some of the grounds upon which a man would release himself from his wife were: incompatibility of temper; want of love between the two; disrespect on the wife's part; idleness and failure to keep the hut supplied with fuel and the pot with vegetables; unfaithfulness; lack of male issue. But, inasmuch as the wife considered it her duty to keep the husband and work for him, she very seldom failed to have plenty of vegetable food and fuel. But if she grew to dislike him and he failed to bring home fish or bear's meat or venison for the larder, she would simply return to her parents and so dissolve the relationship. When a man sent his wife away, he made her [431] a present through her parents, and that closed the case. When there was any issue, the father took the boys and the mother the girls.

The following is a remarkable legend of the Tungus 583
and is interesting inasmuch as it offers an explanation as to how it first came about that their women made the first offers to the men for marriage.

It is well known among the Ainu that there is an 144
admixture of Orok, Ghilyak and Tungusic blood in the veins of some of their folk who live in the north. The legend now to be given is not really Ainu but is from the Oroks, as told about the Tungus, and recited in the northern Ainu dialect. As might perhaps be expected, [184]
the language is a little mixed, for it contains words in Orok, Ghilyak, Tungus and Ainu; with one word also in Oltchy and another from up the Amur River.

"Long, long ago, in very ancient times indeed, there 539
were two Tungus, a father and his son, living together in the same house. They were very poor. Some distance away from them there lived in another village a rich man together with his wife, also Tungus. The rich man went hunting among the mountains with his dogs every season, and killed many animals. He took large numbers of pine-martens, otters and foxes. As for the poor man, he also went hunting every year with his dogs but could get no more than about ten pine-martens, ten otters and ten foxes. His rich neighbours heard about this and chuckled.

"One year, after the poor man had finished setting his snares for pine-martens, he went farther into the mountains with his dogs to hunt game. He spent the first night in the open, and the next day went on again still farther. He continued thus daily till he came to the rich man's village. He entered his house and found that the husband was away from home. The wife was alone in the house and he was very much pleased to find her there. On looking round he was highly delighted to see the house full of pelts hanging in clusters. They were pine-marten, otter and fox skins. It was a sight grand to behold. The beautiful housewife

539 was by the hearth, busy cooking food, some of which she gave the poor Tungus to eat.

"After he had finished his meal he asked the lady about her husband, saying, "Whither has thy husband gone?" "Oh," replied she, "he has gone hunting with his dogs and will return the day after tomorrow." The man spent the night in the house. Later on in the evening he fell in love with the mistress and asked her to become his wife. Upon this she said, "Thou good-for-nothing scoundrel of a Tungus; I heartily despise thee. I will have nothing to do with thee. Until this day I have lacked nothing from my husband and I always have had an abundance of good food. What then should I want from such a contemptible Tungus as thou? What is there I can ask thee for? I spurn thee and will have nothing to do with thee. Beast! I utterly scorn thee!" So spake she.

"That poverty-stricken Tungus went to bed full of fury and wrath, and at daybreak the next morning sneaked off without waiting for his breakfast. He returned to his home and stayed there. Now a very wonderful thing happened. Every season from that time, when he went hunting in the mountains, this man took as many as from 100 to 200 skins. But he who was formerly reckoned to be a rich man died that very year. The poor man abode quietly at home, attending to his hunting. And so the seasons went by.

"After six full years had elapsed, the widow of the rich Tungus came to the house of him who had been a very poor man. All who met her saw that she was in a starving condition. She came and asked the owner of the house to take pity on her and marry her, for since her husband had died she had been unable to get sufficient food to eat. Therefore had she now come to him. If, however, he should refuse to marry her, she asked him to allow her to stay in the house as a servant and draw water for the family.

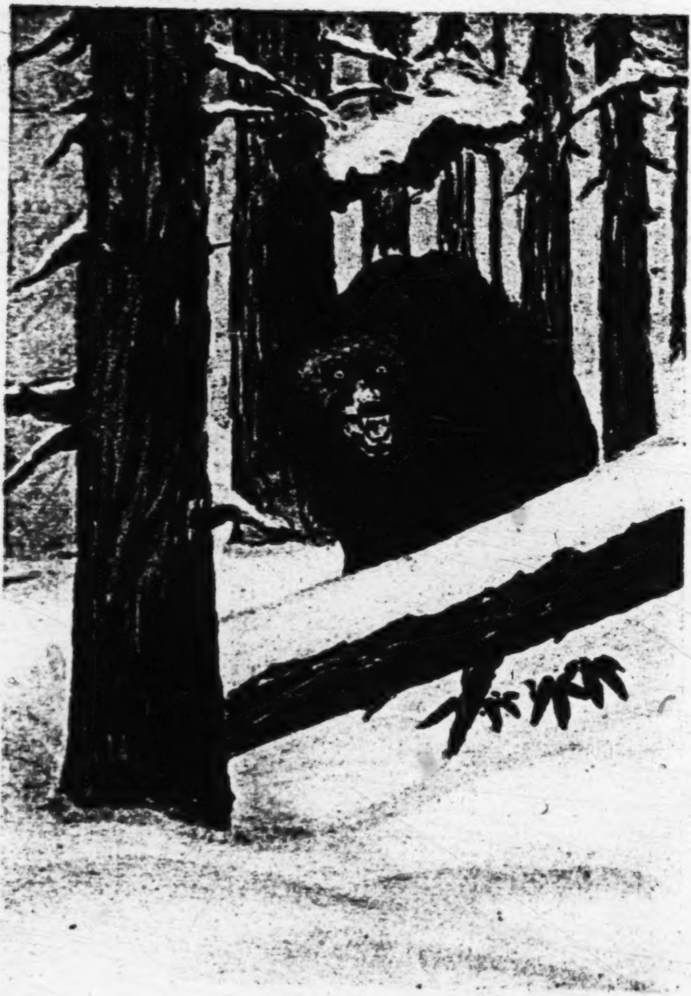
A 539

"'Aha,' said he who had been formerly poor but was now a rich man. 'I spurn thee! So thou hast heard that I am now a rich man, hast thou? When I wished to take thee to wife, thou didst say, 'Oh, thou good-for-nothing scoundrel, I heartily despise thee. I will have nothing to do with thee. I want nothing from such a wretched Tungus as thou art. What can I ask thee for, thou abject scamp? I will have nothing to do with thee. I hate thee.' So saidest thou. Now, as there is no other resource left, thou hast come to me! Avaunt! Even though thou shouldst entreat me till death itself do overtake thee, I will never accept thee. Depart thou out of the house. Go outside and die.' Then the woman got up weeping and straightway when she got into the yard she died."

T 583

Such is the old Tungus tradition. And so it comes to pass that whenever Tungus women meet a poor man they always have a strong desire to annex him. And thus it is that in matters of courtship the Tungus women, even at the present day, make the first advances.

532
136



AN ANGRY BEAR
Drawn by T. Katahira, an Ainu

[P.204]

CHAPTER XXVI

THE BEAR FESTIVAL

I have already written on the subject of rearing bear cubs and shown how these poor little beasts are kept in cages, where they are well fed, often worshipped, and at last baited, killed and eaten at the bear festival. And I have also cited a short prayer said by some of the men at the time of the killing. 527 231

The ceremonies connected with the bear festival are interesting in some respects, but when I saw one performed for the first time, I must confess that I received a bad shock and took an immediate dislike to the whole thing. It was by no means an uplifting spectacle, and the very name of it still sends a cold thrill through my person. I do not like to see the men and women beastly intoxicated. It is not pleasant to look upon the wild eyes and flushed faces of the dancing and singing guests. At one part of the ceremony, the men not only drink the warm blood of the slain [362] animal, but also besmear their beards with some of it. The sight is indescribable, for it gives them a debauched, unclean, fierce, and fiendish appearance.

In describing this festival I think I cannot do better [114] than give a translation of an account an Ainu wrote out for me in the year 1888, and comment thereon. He told me in the course of a conversation that before the festival takes places a verbal invitation is sent far and wide to the people, something after this fashion.

"I, So-and-So, am about to send away the dear little divine one whose home is among the mountains. My friends and masters, come ye to the feast and we

527 will unite in the great joy of sending him off. Come!"
231 As soon as this invitation is received, the women shave the foreheads and hinder parts of their husbands' and sons' necks, and then proceed to touch up one an-
[462] others' tattoo. That done, they get out their best embroidered garments and beads and other ornaments in readiness to wear, and then set to work and pound millet for the festive cakes and dumplings. The men are not idle, but employ themselves in making numerous fetishes out of wood, to offer to the various deities and demons or to use as mediators. And some, also, for the deceased ancestors. Nothing must be left out on this most important occasion.

When a bear is sacrificed, it is not said to be killed but to be "sent away," for the spirit is then let out of the body and goes off fully alive. The account given me by my friend runs as follows:

After a cub has been brought up in its cage and has now become big, and the preparations for sending it away have been completed, and the house has been well filled with guests, and the time for the baiting has arrived, all the people go out to the cub.

The cub is supposed to have grown big enough for the feast in a year; but two or even three is thought to be the best time for the ceremony, and the bigger the animal is, the more fun there is to be got out of him in baiting, and the more meat there will be to divide among the guests.

As for the men, they do worship and perform dancing before the divine one, while the women and children clap their hands, sing songs, and take part in the dancing.

This merry performance is carried on for quite a long time, and I suppose poor little Bruin thinks it all very funny. When those who came first have finished their dancing, the late comers have their turns, for all must join in.

Then the men turn toward the place where the fetishes are set up and arrange themselves in proper order, and worship.

The men sit down before the creature and tell him that they are about to send him to his ancestors among the mountains. They ask him not to be angry with them, for it is a very great honour which they are now about to confer upon him. He is informed that if he is really a good and proper cub he will reincarnate as before and come back later to be treated again as he is being treated now. An address is then offered like this:

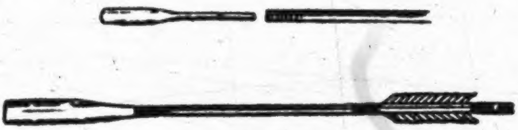
"O thou divine one, thou didst come into this world for us to hunt. O thou precious little one, we worship thee; pray hear our prayers. We have nourished thee and brought thee up with great pains and care, and all because we loved thee so much. Now, as thou hast grown big, we are about to send thee to thy parents. When thou comest to them, please speak well of us and tell them how kind we have been to thee. We beseech thee to return to us once more, that we may again entertain thee."

A rope is next tied about the cub and he is taken out of the cage and led to the place where the fetishes have been set up. Then when the multitude of people have seated themselves in their order, he is made to walk about in front of them for their pleasure.

After the prayer has been said, Bruin has one cord placed round his neck and shoulder on one side, and one round the opposite shoulder by another man in such a manner as to make it quite safe. The two men hold the noose so firmly as to ensure that he shall be able to make no attack on his friends who are teasing him and will soon kill and eat him. He is then led to and fro by the two men, one on each side. If the bear is a large one and very strong, a rope is also passed over his hind quarters by two other men. Thus the people take good care of their own skins.

231
527
As soon as the cub is out of the cage, the people who have formed themselves up about him shout and clap their hands, while he is being led about. They also excite him by shooting at him with blunt arrows, which strike him and then fall to the ground. The wilder the animal becomes, the more delighted are the people. And they even go so far sometimes as to beat him with long sticks. When the struggling creature shows signs of exhaustion, he is tied up to a strong stake driven into the ground, nicely ornamented with fetishes and tufts of shavings. As soon as he is quite secure, more blunt arrows are fired at him, which make him rage furiously.

[411]

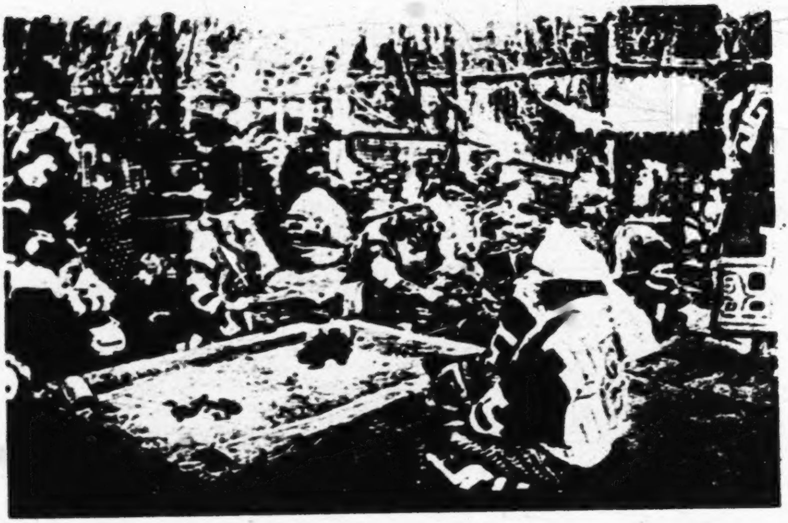


BLUNT ARROWS

Then comes the most exciting time. All at once some of the brave young fellows rush forward and seize the poor brute by the ears and fur of his head, whilst others rush in behind and lay hold of him by the hind quarters. Then, when the animal opens his mouth to snap at anyone, a man will go in and thrust a piece of wood between his jaws. When all this has been done the cub is dragged and carried to two poles lying on the ground, which are called the "poles for strangling." Here one pole is placed under his throat and the other on the nape of his neck. As soon as this has been arranged the people rush in with one accord and press the top pole down hard till the poor creature is choked. At last a man either shoots him with an arrow or stabs him through the heart with a long knife, taking care to catch the blood in some vessel. This the elders of the people and hunters drink while

527
231

A DRINKING FEAST



AT THE BEAR FEAST

[p. 208 (A)]

warm, and very great care is taken not to allow a single 231
drop even to fall upon the ground. If one drop should 527
be spilt, dire vengeance would be taken by the gods.
This is the first part of the festival.

I am very happy to say that the Government 178
authorities have at length forbidden the people to kill 527
the cub by strangling, so that the ceremony is now 321
more humane and in some other ways modified. No
doubt the whole thing will be quite a custom of the
past in another ten or fifteen years.

My informant continued: "As soon as the cub is 527
dead, a passage way is made into the hut by breaking 231
down the east-end window, and he is carried in. Here he is immediately skinned right down to one inch or so from his nose point, and then beheaded. The skin is left attached to the head. This is placed upon a mat called 'Fetish Floor,' the fetish being the head itself. The nose is placed so as to face the fire. Dried fish is nicely chopped up and made into little bundles called 'bundles placed under the chin.' Then delicious strings of millet dumplings are threaded, which are called "titbit bundles." These are very good and are placed beside the fish."

The above named things are placed close under the animal's snout, not to eat, indeed, but ready for him to carry off to the mountains to make a feast, of which he partakes with his parent bears. While all this has been going on, some of the flesh has been boiled and a good soup made in large cauldrons hanging over the fires on the hearth. A moustache-lifter is also placed by the cub's nose, even when it is a female. Chestnuts, walnuts, and sometimes Japanese sweets used also to be given to the guests when I first put in an appearance among them.

"Then," my friend added, "when the old men have placed their crowns on their heads, they dance, and, the head of the divine cub having been nicely arranged and many fetishes presented to him, he is given some

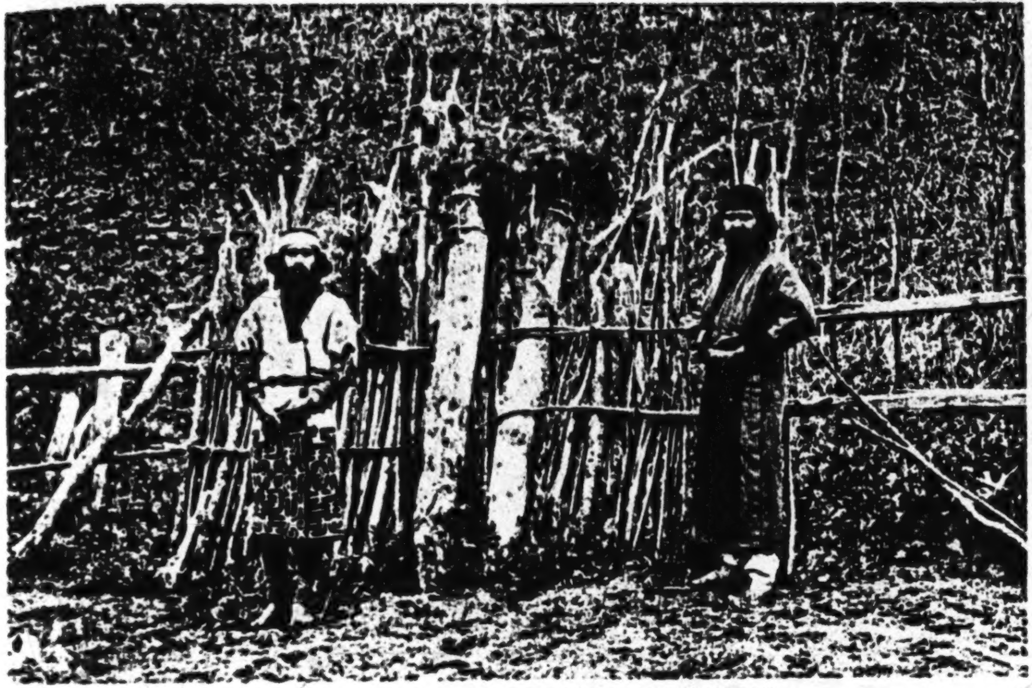
527 of his own cooked meat and broth to eat. And a little
231 of his own blood is also set before him. After waiting a short time, when all are quite silent, the headman worships, saying, 'O divine One, we present Thee with these fetishes, cakes and dried fish. Take them to thy parents and say, "I have been brought up by an Ainu father and mother, and have been kept free from harm and trouble. I am now grown big and am come back to you. I have also brought cakes, dried fish, and fetishes with me. Let us rejoice." If you say this to them they will be glad.'

"After the meat has been cooked, some of it is put into cups and placed near the mouth of the cub, and all wait in respectful silence for a short time. After a bit the Master of Ceremonies calls out in a loud voice, 'The little divine one has now finished eating; come, ye friends, let us eat with him and worship.' He then takes a full cup, salutes it, offers a few drops to the fire, and divides it among the guests. This cup is called the "cup of offering" and also the "cup of the feast." And in this feast we find the people holding a communion with their God, namely, the Bear. The entrails of the creature are cut up fine, sprinkled with salt, and eaten raw.

"Later, a pole is prepared to hold the cub's head. This is placed outside at the nusa place. The head is taken and fixed in a crotch in the top, and is tied there with strings of shavings, and called "Life-containing-fetish."

"Thus, the skin having been quite detached from the head, peeled off, in fact, right down to the snout, the ears being left standing on the shining skull, the skull is taken outside through the east end window, now made into a doorway, and there set up on high. It is no longer called a bear's head, but the name is changed into "Divine Preserver." It is here frequently wor-

[p.210(A)]



BEAR'S HEAD SET UP ON HIGH FOR WORSHIP

291
527
231

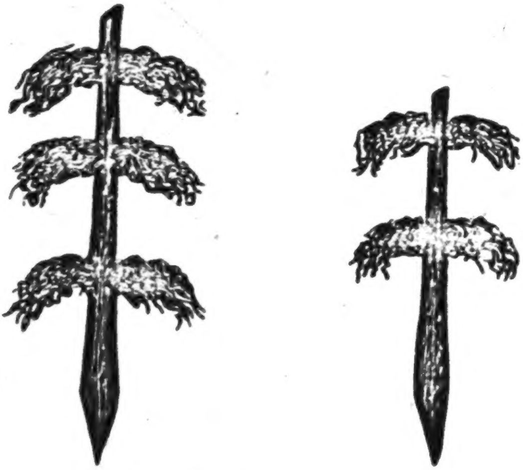
2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

shipped. The whole is called *keo-mande-ni*, i.e. "tree for sending off the living creature." 527

231

"Then one 'spread out, and one 'twisted wand,' two in all, are set up over the cub's head. After this its own specially prepared viands—dumplings and fish—and a few cub arrows are presented to it to carry on its journey back to the mountains."

[778]

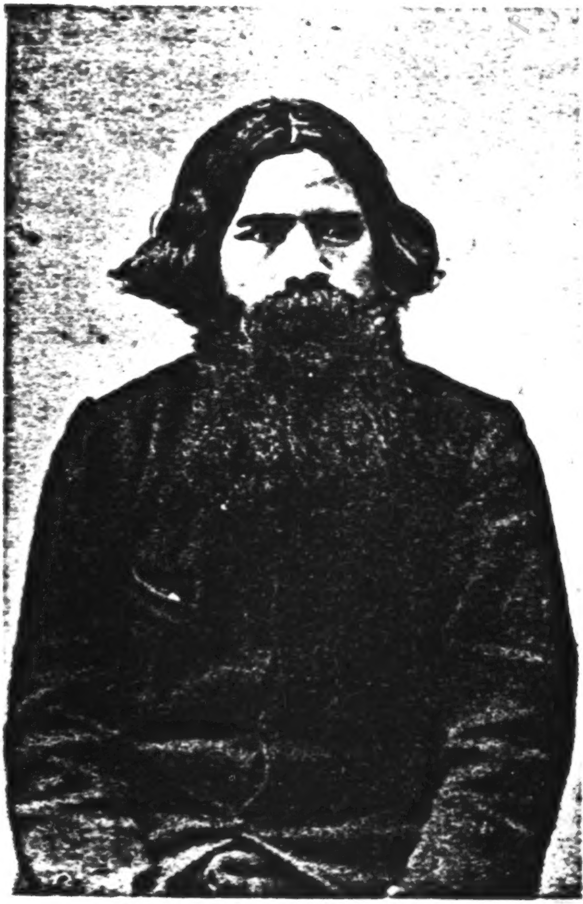


FETISHES MADE AT A BEAR FESTIVAL

So we find the idea of a death is emphatically denied. [761
The animal is not killed, but his living spirit is sent 775]
away to its heaven in the mountains. There he once more enjoys the society of his parents and friends. After a time there he is supposed to be reincarnated and to return to this earth as another cub. Such was my native friend's very interesting written account of the *iyomande* or "sending away" festival. This national feast goes on till late in the night, when such as are able to do so return to their homes or go to stay with friends in the village. Much *saké* is, of course, consumed, and all get more or less intoxicated. The

527
231
hut is a sad sight in the morning, when the men may be seen still lying about the floor, snoring where they fell over. And it is a sad thing to see the crowns the men wore lying scattered about among the cups.

142



MR. TEE, CLOTHED IN ONE OF THE AUTHOR'S COATS

[212]A

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

CHAPTER XXVII

MY FRIENDS TEE AND ARIMAKNA

Among my very early friends was Tee. This Ainu 115 was a very silent man and of a meek disposition, and, except when hunting bears, was quite gentle in all his ways. I often think of him as one of nature's gentlemen. Both he and his wife were most courteous and kind, and I enjoyed staying with them. They lived in the very last house of the village farthest up the Saru River. There were no Japanese among the Ainu up there at that time, so their customs and language were pure Ainu. Whenever I think of the quiet, free, unanxious life they lived up there and compare that time with the present I cannot help sighing. But those halcyon days departed when the tax collector and modern civilization came in. I quite enjoyed seeing their life of quiet security and simplicity, alas, now gone for ever. It was only a very short time ago that I was asked by an old man whether I thought the old free-from-care times would ever return. He said he was very tired of the present state of things and thought there was something wrong somewhere! And surely he was right.

One day I told Chief Penri that I wished to go up 117 the track by the river and visit the other villages, but he greatly surprised me by saying that he could not take me up. "In that case, I suppose I must go alone, then," I said. But he begged me not to go. "Why don't you wish me to go up?" I asked. After a good deal of talk, he told me that he had received instructions from an official that he was to take me no higher up the river along the track. "The Japanese were re-

[P. 213]

117 sponsible for my safety and great care was to be taken of me," they told him. "Oh, that is all right and very kind of the local authorities, but I have a passport which gives me authority to travel that way, so it is quite all right. Don't worry," I said, "but you need not come, for you must not do what the authorities forbid you." And there the matter was left, excepting that I heard the old man sigh repeatedly when he saw me making preparations to start on the morrow. At last, with a big grunt he jumped up and went out. And I saw him no more that night.

At daybreak next morning the chief came to my bedside and whispered, "Sir, I am going with you. I have thought of a plan. I was only told that I must not take you along the paths, but nothing at all was said about the river. I have a boat ready. Come." I was not in the least worried as to my personal safety, even though there were no police up there in those days, for I knew the Ainu were my friends and would do me no harm, and that they were a very gentle people. And so we went. And this is the way in which I first came to know several of the chiefs and my very good friend Tee. I only stayed a short time on this occasion and got back to Piratori without meeting with any fanatics, or accidents of any kind.

114 115 After a few years had passed I went and stayed with the Tee family and had a very happy and enlightening time there. The only drawback was the small smoky hut, for the smoke was, I found, very hard on my eyes. Mr. Tee was a mighty bear-hunter and told me he had taken as many as nine of these fierce animals in one season, all by himself with his dogs. That was a pretty good bag and the pelts brought him in quite a good round sum of money.

231 It was in his house that I gained my first close experience with a bear cub. They had a very tiny one

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

loose in the hut, playing daily with the children. It 231 was so small that the wife had to bring it up like one of her own babies. At night it went and curled itself up in the bosom of the master. Being a stranger, it did not at first care to come near me, but with a little coaxing, he and I soon became the best of friends. I watched him carefully and a more cunning little beast I think I have never seen.

One day as I was sitting quietly writing at the head of the hearth, I saw little Bruin come stealthily into the hut, walk quietly up to a pot which was hanging at the lower end of the fireplace with cold cooked millet in it, stand up on his hind legs, place one forepaw on the edge of the pot to keep it steady, lift the lid partly off with the other and put it on one side, and then scoop handfuls out and eat as fast as he could. I gazed at him for a few minutes with admiration and astonishment. Presently I roared out, "Oh, you thieving scoundrel!" The rogue immediately dropped to his feet, gave one swift glance at me, smirked, and rushed out of the hut as much like a streak of lightning as it is possible for a bear to be. I was intensely amused and I sat still for a time to see what would happen next.

In about half an hour I saw the creature place one forepaw on the door post, slowly lift up the mat hanging in the doorway with the other, and then pop his head round the corner, look at me, twinkle his eyes, slap the mat down in its place, and forthwith rush off again post-haste. He evidently thought there was not enough room in that hut for the two of us. He got no more to eat till supper time. When the mistress came home from her garden, I told her about it, but 825 she did not seem to be at all surprised, for she simply smiled and said, "The young scamp! At it again!" The husband laughed when he heard of it, nodded at the tale, and said, "The little demon! All bear cubs are very cunning and their parents exceedingly wise and clever."

231 and clever." A little later the creature's claws became so strong and painful to those who played with him, that he was put into a cage and there well fed by Mrs. Tee till it was time to have the festival and kill and eat him.

224 When hunting bears, Tee told me that he and his dogs used to go and look for the place in which one was hibernating, and then he would settle how to attack and kill him. He said that in the snow which covered the den, there was always just a small yellow discoloration made by the warm breath of the animal. The dogs were very clever at finding this, and when found, they would stand round it and set up a great baying till he came to them. He and his dogs then worked away the snow from the entrance of the den, and, when the hole was sufficiently big, he himself would crawl in on his hands and knees, carrying a long knife with him. The dogs would stay outside to watch the entrance. They were there to check the animal when he made the rush into the open. And "they knew their business."

"But," I said, "is it not very dangerous to crawl like that into a bear's den?"

"Yes," he said, "there is always danger, but bears at that time are in a state of silly drowsiness, and do not seem to like to kill anything in their dens. And when they rush out the light confuses them. In the den they stretch out a paw and thrust an intruder roughly to the back of the place. When I get there, and I sometimes have done so without being seen, I prick the animal from behind with my knife, and, not liking this, he makes a rush for the open, where the dogs bait him till I come and kill him."

Tee was a very brave man and had a superabundance of cool courage and nerve. I admired the man. He was one worth knowing. He told me also that in the event of being hugged by a bear, the only escape was by no means to draw away, but to press well in

and hug in return and while doing so thrust the knife 224
into the animal's heart. He had done this and escaped with a mere scratch!

I was always on the look-out for curios when among 411
the Ainu, but my friend Tee had one only to offer me. It was quite unique. It was what he called a war club. However, it was not wood, as I had expected it to be, but was a simple piece of iron rod about three feet and a half long. There were three notches filed into it. Upon asking him what these notches represented, he said they were put there by his ancestors to indicate that three men had been killed in battle with it. I declined it with thanks. No doubt it was buried with him at his death, poor fellow.

The Ainu always used aconite poison in olden times 224
on their arrows when hunting. And they also set up [278
spring bows by the tracks of bears and deer, by which
they got not a few. Any animal going along the track 411]
where one was set would touch a string attached to the trigger of the bow as it passed, and this would let the poisoned arrow off at such a height as to strike the body. The poison was a fatal blood poison. One day Tee and a friend went away into the mountains to hunt bears and set up some of these bows. As my friend was walking along a track he accidentally struck against the string of one his friend had set, and received the arrow in his thigh. He had a gun with him which he fired off immediately to call his companion, and then sat down and tried to cut out the arrow head. Before his friend could reach him, however, he had bled to death. His companion found him a corpse. It was a sad home-coming for him.

A few years before his death, Tee came to me at 797
Sapporo and said he would like to become a Christian. I told him I was very glad to hear it, and would at once begin to teach him and prepare him for baptism. The following year he came to Sapporo again for

797 further instruction. On this occasion we had a most interesting conversation, which was as follows.

Tee. If I receive baptism as you say I should do and so join the church, will that prevent me from going to the same Heaven my highly esteemed dogs have gone to?"

To say I was surprised at this question would be putting it too mildly. I was taken quite aback. However, quickly pulling myself together, I said,

Self. Ah, yes, that's a great point indeed, and well worth talking over, isn't it? Come, let us sit down comfortably and discuss the matter."

So we went into my study and sat down for a nice chat.

Tee. "You knew many of my dogs, didn't you? How clever they were, and what a help!"

Self. "Yes, indeed. I knew them and many a time have I shared my dinner with them. Good, beautiful, obedient, helpful creatures. And so you want to go to the same Heaven your dear dogs have gone to. Is that really so?"

Tee. "Yes I do. They were without sin. I loved my dogs with all my heart. They have saved my life time and again, and I have saved theirs also. When hunting together, we lived in the same lodge and shared the same food. When the nights were cold, we occupied the same bed for warmth. We were great friends. If the Christian Heaven is not the same as the one my dogs have gone to, I cannot become a Christian. My dogs are all waiting for me, and to them I must go. If baptism is going to prevent this, I must remain as I am."

I have now studied the Ainu for several years and know something of their religious belief, and so can well sympathize with his trend of thought. Poor fellow! He was thoroughly troubled and intensely in

earnest. His soul was stirred within him, and he was 797
nothing if not sincere.

Self. "Well, Heaven is a state of bliss and perfect peace. You may depend upon that. All will be happy there to the utmost of their ever-increasing capacity. All things necessary to our perfect happiness will doubtless be found there. Why trouble? If for your perfect joy the Supreme Ruler considers it necessary that your beloved dogs should be there, there you will find them awaiting you. So do not worry about that."

Tee. "Thank you. That is so. I am content."

Much followed on the heels of this which was all of a most interesting and instructive nature. I regard myself as highly fortunate to have spent my life among such men. It has been a grand experience. But I can not help smiling every time I imagine poor Tee hoping to find his much-loved dogs standing at the gate of Heaven wagging their tails in welcome when he got there, and seeming to say, "Hail, Master. Here we are. May we have happy, successful hunting!" Tee has now gone from us and knows more about these things than the living can as yet hope to know. *Requiescat in pace.*

It does one good to talk with a man like Tee, and it inevitably drives one to think of the old knotty Western philosophical problem: "Whence? Why? and Whither?"

Tee belonged to the bear clan, while Mr. Ari be- 614
lieved himself to be remotely descended from an eagle, 774
and in that way, as he said, belonged to the eagle clan. 825

I found that if any Ainu could but secure an eaglet they were most happy. They would put it in a big cage, where they would worship it often till it was full-grown, and at last hold a "sending away" festival for it. By some this bird was looked upon as their tutelary deity and regarded as a sort of totem. Mr. Ari was a man of this class.

825 The prayer said at the time of the "sending away festival" for the eaglet runs thus:

"O divine beloved one, I have brought thee up till 782 now because I loved thee; and now I send thee to thy father. I also present thee with food, fetishes, whisky and cakes. If thou wilt take them to thy father, he will greatly rejoice. And do thou speak to him on this wise, I ask thee: 'I have dwelt for a long time in Ainu-land; there an Ainu father and mother brought me up. And now I come to thee. Moreover, listen. I have brought thee a great variety of good things. Now, I saw in Ainu-land many kinds of trouble. They were such as these. Some were possessed by devils; some met with accidents from wild animals; some also met with landslides; some met with accidents from the waves of the sea; and I saw many kinds of sickness. Ainu-land is in a very difficult and parlous condition. Hear, my father, and hasten to turn toward that land and send help.' If you speak thus before your father and mother, he will succour."

825 This man was 17 years of age when I first met him. When I was in his district, his house being near he used to come to me of an evening to be taught. One evening he told me that it was very difficult for him to believe that all men are descended from the same original ancestors. His own family relations, he said, considered themselves to have come from eagles in the beginning. What did I think of it? So we sat down and talked the matter over.

Ari. My people were of the eagle clan and I have been told that my real ancestor was descended from an eagle.

Self. Oh, indeed, that is very interesting. Tell me all about it, please, and let us talk the matter well over.

I then said: "Do you mean to say that you think an eagle laid some eggs and then sat on them and hatched out your original ancestors?

Ari. That I cannot tell. 825

Self. If not, did an eagle find human babies somewhere, seize them with his talons and carry them off and rear them as his own?

Ari. I do not know. My people have not told me.

Self. Well, I do not see anything resembling an eagle about you. What is that on your face, a beak?

"No. It is a nose." "What is that on your head; feathers?" "No; hair." "So it is! So you have no feathers, and your voice is certainly not at all like the screech of an eagle; it is more like the growl of a bear sometimes. And I don't for a moment suppose you have ever heard of your ancestors having laid eggs, have you?" He said he had not, nor had he seen people half bird and half man. Evolution in this sense was not known to him. The end of it all was that he concluded that the Ainu, in so far as the present race is concerned, belonged to the genus homo. Mr. Ari went away quite happy and some time later became a Christian.

A few years after this, Mr. Ari came and asked me 584 to find him a wife, as he wished to make himself a home, and, he said, there were no young girls in his hamlet from whom he might choose. After a good deal of looking round, I managed to find a pure Japanese young lady who had been adopted by an Ainu woman in infancy and brought up as her own child, [304 excepting that her foster parents did not tattoo her. 597] It has been a very happy union and today they have a family of 11 children, one having died in infancy. The eldest daughter is at present with us doing cooking, and the eldest son is a veterinary surgeon. Another son is in the army, and another daughter is a dressmaker.

The Ainu have a good deal to say about eagles at 825 times, and the following legend is thoroughly characteristic and contains a very mine of old world lore.

"I can not tell how it came to be, but when I first opened my eyes I found myself lying in a certain place among the common grass. Near at hand stood a fine big ash tree.* The stem was long and quite straight. There was not a knot in it and it was very glossy and pleasing to the eye. In the top of this tree two eagles, a male and his mate, had their home, and seemed to be very happy together. Whenever I wished to eat or drink there was always a most beautiful tray containing food and a cup of water by my side. I ate and drank and was ever satisfied. I slept and woke and lacked nothing. Every day for many years the female eagle brought me food to eat. Very often did I hear the birds in conversation, till at last I came to understand their language.

"One day the male eagle flew away, and, although I awaited his return for a long time, it seemed as though he would never come back. At last, when I had almost given up all hope of ever seeing him again, he arrived at home. The pair soon began to talk to one another. The male said:

"'Every day I was away from home I thought much of the child we have nourished. Some time ago, when I went to find food for him, I discovered in the midst of the two seas a beautiful island. The scenery was grand beyond description. One end of it lay high up before me stretching out afar, while at the other end there was a cape extending out into the sea, and beyond this I saw a long reef of rocks. Near by I saw a large ash tree to which I flew and in the top of which I seated myself among the branches and looked about.

"'At one end of the island I saw a large well-beaten-down sporting ground. One part of this was for the highest gods to take exercise on, the middle part was for the next in order, and the lower end was allotted to the gods of lesser importance. I saw it all stretched out most beautifully before me. Here among the branches I passed the night. By and by I heard the gods preparing themselves to descend and amuse one another. Before dawn they came, with a noise as of birds flying through the air. The mighty ones played together on the upper part of the field; after them came the lesser ones, and last of all the lowest. When the daybreak was near at hand, they left off their sports and went to the end of the cape where the reef of rocks was. Here they sang to one another, told stories, recited heroic verses and related old fairy tales. It was a grand sight. As soon as the day broke they ceased and ascended to heaven.

---

* For further information on the ash tree, see chap. XLIII.

"'I thoroughly enjoyed watching these gods, so much so, indeed, that I stayed on to see them day after day; and this is the reason I am so late in getting home again.' All this did the eagle tell his mate. I was lying there beneath the tree, listening to it all.

"Having heard this, I was immediately filled with a strong desire to set off at once to the place and see for myself. So I got up from my bed the next night and set out to pay the island a visit. I listened carefully and heard the birds quietly breathing in sleep. Stealthily did I make ready and slip down to the seashore. Here I ran along the higher part of the shore close by the forest and came presently to a place where I found a little old boat. This I seized with my little hands by the cross-beam in the prow and dragged to the water's edge. I quietly set the oars in order and pulled for the open sea. I rowed hard, wishing to get to the island that night, but at first could make no headway at all. Nevertheless, after some practice, I learned how to manage the oars, and was glad. I pulled away till the break of day and continued rowing till the evening was setting in, when at last I saw the island before me.

539 "I landed quickly and, upon taking a look round, saw that I had without doubt hit upon the place the eagle had spoken of. There were big ash trees whose branches drooped to the ground. Under these I dragged my boat out of sight. I, too, hid there. By and by, just as I heard my foster-eagle say it happened in his case, I heard the sound of the gods preparing for their descent and saw them passing the horizon. They soon arrived and the highest in order disported themselves on the field. When they had finished, the lesser ones amused themselves. After all had done they went to the reef, just as the eagle had said, where they invited one another to sing. So they sang ditties, told stories, repeated fairy tales and recited heroic verses. When they had concluded this, and it was now nearing day, the gods rested.

"I then crawled stealthily along, hiding myself well, and, laying hold of the robe which the youngest of the goddesses had taken off and hidden among the rocks, rolled myself up in it.

"Then the gods, having rested, began to ascend up on high, and the young goddess came to put on her robe. But as I was rolled up in it she was unable to take it. I then suddenly seized hold of her and held her fast. When the others had all gone up to the skies, I led her to the boat, which I dragged to the sea and in which I placed her. I then pulled for home, having the divine one with me. The twilight came and then midnight, at which time I arrived at my house. Both of my parent-eagles seemed to be fast asleep when we arrived, for I heard them snoring away above in the ash tree. So I and my heavenly girl entered my grass home. The next day at dawn the male eagle spoke to his mate and said,

" 'The child we brought up till now has evidently left us for good. What shall we do next? He has become a full-grown man and has no doubt, gone off 539 to seek a wife. We are fully satisfied that it should be so, so let us return to our own native land." Such was the speech I heard from the top of that beautiful big ash tree. But when they saw us, they congratulated me on having found a wife, told me who I was, and how all my family had been massacred, and declared that we were to become the first parents of a new clan.

"The eagle—my fosterparent—said to me, 'The name of thy native land is "Sea-end." It is a very rich country and you had formerly many prosperous ancestors there. However, certain evil demons came and ravaged it. And you alone remained alive. But the gods took counsel together, for they were pleased with the old inhabitants, because they made many fetishes which they offered to them and which were graciously accepted. And so it was that in olden times your ancestors flourished.

"'Then the gods took further council together as to finding a god who should nourish you, and the choice fell upon me and my wife. My name is *Kapa-Chiri*, i.e., eagle. If, therefore, you desire to prosper in your country you must make a fetish and worship before it, saying: "O bird, who didst nourish me! O chief of the Eagles!" If you say this, and also make fetishes for the God who is master of the earth, then the divine Ones will look upon you from above with favour and will bless you and your country at all times. You will never be in want.' So here we live and our people increase. All the eagles told us has come true, and we are happy. It is marvellous! This is the origin of making fetishes at 'Sea-end' and setting them up." Thus does the legend end.

In looking over some fetishes one day, I happened 115 upon a pair of fine bird claws and was told by the owner that they were taken from a "White-tailed Eagle." In talking the matter over with him, he informed me

115 that they had been taken by himself and were very precious talismans. He also gave me the following story.

539 "The white-tailed eagle was sent down from heaven.
825 It is a bird of very quick hearing powers and makes no mistakes. And so when any hunter goes into the mountains and happens upon such small animals as foxes and hares, and at the same time observes one of these eagles hovering near, he should quickly say, 'Make haste, O divine eagle, and kill this animal for me.' It will then at once descend and strike the creature with its breast and kill it. Thus it comes to be known that this bird has good hearing powers. It is for this reason that fetishes are presented to it when it is killed. Then, if the skin and body are placed in the garden plots, hares will not dare to come and spoil the produce. Once more; the claws of this eagle are to be carefully put away. And the way they are used
755 is this. If a snake should bite one's heel and cause
758 pain, the claws of this bird should be bound over the wound and the following prayer be said:

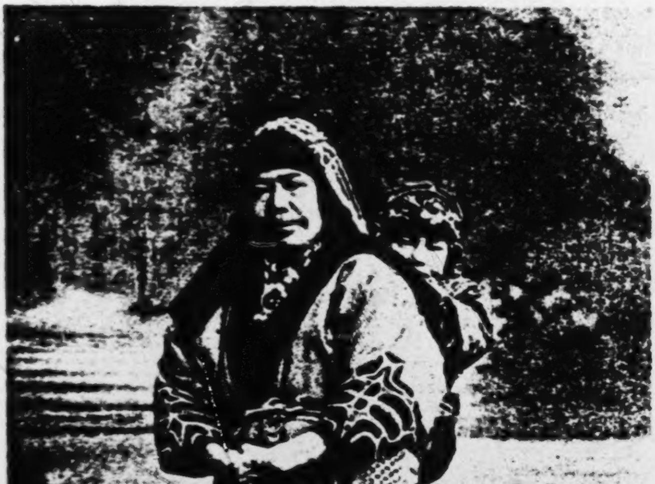
[788] "'The divine White-tailed Eagle has come to help; O snake, hasten to heal this man.' So should the man say."

The eagle spoken of in the first legend is the *Aquila clagna, Poll.*, but the white-tailed eagle here spoken of is the *Haliaetus albicilla, Linn.* The use of the claws as a cure for snake bite is very curious and it was a long time before I could make out the reason for the custom. At last I was told that, according to Ainu ideas, eagles are the enemies of snakes and catch and eat them. The claws are therefore placed over wounds given by these reptiles as a threat to the one who did the biting. This is said to frighten the snake into removing his poison! In the prayer he is informed by the sufferer

and his friends that the eagle is after him, and so he 755
quickly comes to heal up the mischief he has wrought.
I find, too, that eagle claws are sometimes scraped and 758
the powder given to sick people to drive out the demons of disease.

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

855
482
291



SAMARIA AND HER GRANDCHILD

[P.228]

CHAPTER XXVIII

ON NAMES AND NAME GIVING

"Samaria........ Samaria!.......SA-MA-RIA!" 551
and yet again "O Samaria!" in a more impatient tone of voice. With such calls were my ears greeted as I was passing through the village toward my home one day. I had not heard the call before and wondered what it meant and was all alert, ready to set down a new word. Upon arriving at the hut I asked the chief what it could be, and he told me that Samaria was the name of a little girl. "That is curious," I remarked. "How did she come by such a name?" "Oh," replied he, "I one day heard you speaking about Samaria and I thought it sounded so nice that I borrowed it and gave it to a little girl who was as yet unnamed." Mrs. Samaria is still living and is now a grandmother. She is the daughter of old Mr. Bright, whom I have already mentioned. Penri's wife's name was Orosia and he told me that it was an imitation of the name Russian.

The chief seemed to copy a good deal. One day I 000
came unexpectedly to the hut when I heard him speaking in quite a loud voice. There sat the old fellow, nearly drunk, with a congregation of ancients in front of him, *preaching* of all things in the world! His subject was Adam and Eve in the Garden of Eden, and he was giving it in different tones of voice, making a dialogue of it between God, Adam, Eve and the serpent. I suddenly popped my head into the hut, when there was a mighty roar of laughter! The sermon ended quite in a hurry, and I then had my innings.

After a few years Penri asked me to become name- 553
maker to the village. Sometime later, sixteen women

553 sent to ask me to provide names for their babies and I spent a whole day and night in thinking them out. I found it to be a very difficult task. They came at the appointed time to receive names, but just as I was beginning, in walked two more happy mothers, each with a baby for me to name! There was no time for consideration and the only thing I could think of just then was "that blessed word *Mesopotamia!*" Nothing else would come, so I took a leaf out of Penri's book and called the boy *Mesa* and the girl *Potamia*. These did very well. So there are at the present time a Samaria and a Potamia about Piratori, who have grown up and are grandmothers.

551 There were no surnames among the people when I first knew them. Each individual, whether male or female, had but one name. Nor did the woman change her name upon marriage. Thus Penri was simply Penri, and Orosia had no other name than Orosia. Later, however, it was found necessary to add a surname for registration purposes. As a rule, they took the name of their native village. Thus, Piratori was [178] called by the Japanese Hiramura, so that every person born in this place was registered as a Hiramura. In this way Penri came later to be called Hiramura Penri and his wife Hiramura Orosia.

553 To his other duties I found that chief Penri added that of name-maker to the village children, and he told me that he often found it a very difficult problem to think out fitting ones for the candidates. When he asked me to take over the job, I requested him to give me all the information he could as to how the names should be made up. What now follows will embody the advice he was then good enough to give me.

Said he, "Be very careful not to use the name of anyone who has died, for that name is sacred to the deceased, who is still known by it to the gods, demons and his ancestors in the nether world. Though out of [775] their material bodies, the departed ones are always

alive in the spirit kingdom and carry their names with 553
them. Should the name of a departed one be applied 775
to a boy or girl in our world, it would grieve the soul of
the dead one and call forth displeasure. Some sickness
or other evil would be sure to follow, for the spirits of [753]
the dead can and do act upon the living for good or ill,
when they have a mind to do so. For this reason, no
person may take the name of a deceased parent, friend
or ancestor.

"Names," continued my friend, "are lucky or un- 551
lucky as the case may be. They bring good fortune 777
if rightly applied, and ill fortune if bestowed wrongly.
In themselves, names are living beings, and, like the persons to whom they are given, they have separate personal identities and must therefore be treated with due respect." This is a wonderful doctrine which I found fully believed in.

A sickly young girl came to me one day and asked 553
if I would kindly change her name. "But what is the
matter with your name? Why do you wish me to [753]
change it?" I asked. The poor thing replied, "I am always ailing and I believe it is because my name does not fit me." And with a big sigh she added, "Please take it off me and bestow on me another." I thereupon told her that her name was changed from that moment into Reishipi, and this means, in Ainu, "a changed name." She at once imagined herself much better and went away fully satisfied. The new name evidently fitted her, for she soon got married and brought up a family afterwards.

Penri, continuing his instructions, added, "One must be very careful not to give a child the name of any other person, for a name can only rightly belong to one individual. If several persons were called by the same name, it would confuse gods and demons alike, as well as people here and those gone before. The gods would bless or curse the wrong persons, and the demons would not know for certain which party

553 was to be punished, and so make blunders. And in this way what was meant for one would go to another." Truly an Ainu may say, "He who steals my purse steals trash, but he who steals my good name steals all."

I was also told a name should be euphonious and have a good and happy meaning. Moreover, it must be full and proper Ainu. And so it will be seen that I let myself in for a good deal when I undertook the task of making up names.

One of my first essays at it was a bit of a failure. A certain weak young woman came to me one day and said she was quite certain her name, which I had given her, was making her ill. Its daily influence on her was bad and kept her ailing. It was angry about something, so would I be kind enough to take it off her and bestow a new one. I thought I would then try to work Rebekah in, and so by a slight change made it *Rei-peka*, and this means in Ainu the "fitting name." It was a beautiful shot and the result was very good, for she felt better, she said. And thinking so she was so, no doubt, and improved daily.

Name-giving did not as a rule take place till the child was two or three years old and some particular habit had been formed or trait of character manifested. There was no special public and religious ceremony connected with it. Only just the usual family fetishes made and offered, and a prayer said by the father. The chief would simply enter a hut, salute the gods and people, explain why he had come, and then call the child by the name he had chosen. He would then salute the child, the Goddess of Fire, and the household god and the parents. He made a small present to the candidate. This finished, he would sit, talk, eat and drink of such things as were available at the time. For a boy, the present was a sword-guard, a knife or a wine cup. The sword-guard implied defence from evil, and the wine cup that he was to become a family priest. The girl got a piece of cloth as a rule, and,

sometimes some beads or earrings, or a sword-guard. 553
Such things were greatly prized and carefully put away.

As I came to know the people and their language 551
better, I found that some of them had not very nice names, while others were all that could be desired. Bright, Graceful, The Beauty, Cheerful-face, Peace of Heaven, Grace of God, Bird-mouth, Deer-catcher and such like names were all very well, but I could not say much for Pot-belly, Big-eyes, Saucepan, Chop-sticks, Sooty, Filthy, Rubbish and so forth. But one could not perhaps wonder, seeing how difficult it was to make well-meaning and euphonious brand-new names for every one of them!

During all the time I was with the chief I never 593
once heard Mrs. Penri mention her husband's name. 551
She never on any occasion called him by it. Nor did we ever hear our servants do so to each other, either. To Penri, the wife was always Orosia, but never once did she ever address him as Penri. The special lore concerning this point is as follows: "The wife should not pronounce her husband's name, for the bare fact of mentioning it aloud is equal to killing him, for it takes somewhat away from his life. Women should therefore be very careful in this matter." When speaking of her husband, a woman uses such terms as these: "My Ainu," "My man," "My person," "The head of the hearth," "He who has bound me," "Floor," "So-and So's father," and, at times, though rarely, "My husband." Thus the husband's name may not be "taken in vain."

Continuing to speak on this matter, the Chief said,
"It is the special duty of men to worship the gods, [462]
while the women must not presume to pray. When the people are sick, it matters not whether they be old or young, male or female, the men should without fail draw nigh to the deities and do worship. The husband, as head of the house, is the one who should

593 551 approach the gods when their help is required. The wives should therefore treat them with great respect, and should hold them in high esteem. They may not heedlessly mention their names, for they are in truth their strong superiors and supports. They stand between them and the gods. This teaching came down from the divine Aeoina and is strictly to be obeyed. If, therefore, any woman dishonours her husband by mentioning his name, let her know that it is not only disrespectful to him, but a great dishonour to the gods also. It is blasphemy. Let all take heed to this command." But I would ask the reader to remember that I am writing of matters as I found them many years ago. The difficulties heretofore mentioned have now almost passed away, and most of the children receive [177] Japanese names. All have surnames, which has simplified matters considerably.

551 It was but yesterday that I heard our Ainu maid servant call herself "otter head." It was because she had forgotten something we asked her to do. The name carried me back in thought some 40 years to the time I first heard it and was told the allusion. I thought the designation was defunct, but, behold, there it was as full of life and meaning as ever. The otter is supposed to have an exceedingly bad memory, and part of the lore concerning this runs as follows:

539 825 "The river otter was sent down by the Creator to make clothing for the foxes. He was told that it was to be red. But he had such a bad memory that he quite forgot what colour it should have been and so painted them white! Hence foxes were, when first seen by the Ainu, all white and not red, as most of them now are. Mr. Fox was exceedingly angry at this piece of carelessness and severely scolded the otter for his neglect of duty. White was too imposing a colour to suit his taste. In order, therefore, to remedy the mistake, Mr. Otter went to a stream, and, after catching a salmon, took out its roe. He then asked Mr. Reynard to lie

down. After mashing the fish roe into a liquid, he, Mr. 539 Otter, proceeded to rub it into the fox's fur. In this 825 way he turned it from white to red. And so it comes to pass that foxes are now red and not white as formerly. Mr. Fox was highly delighted with the change and, in order to return the compliment, procured some phillodendron bark, boiled it and then dyed Mr. Otter's fur with the liquor, making it the beautiful dark brown color we now find it to be."

On asking my friend why the Ainu regarded the river otter as more forgetful than other animals, he gave me the following piece of lore.

"The river otter is a most curious and wasteful creature. He can remember nothing at all. As soon as he has caught a salmon he carries it ashore, takes just one mouthful out of the back near its head, and then straightway leaves the remainder. It is left to rot on the river bank. No sooner has he swallowed the titbit bitten out of its back than he forgets all about it, throws the carcass away and sets off to catch another fish. He very seldom stays to finish off what he has caught. He can't help it, but he immediately forgets his kill. This is the reason why any person with a bad memory is called 'Otter-Head.' "

I believe the worst names one Japanese can call 551 another by are "fool" and "beast." "Liar" does not seem to count with them as it does with English speaking peoples. In Ainu, the worst names one can give another are "misser of the mark" (fool) and "corpse." There are, of course, several lighter names sometimes given, which are very amusing and are bestowed by way of fun, conveying a modicum of censure in them. It is of some of these I desire to write now.

"Otter-head" has already been touched upon. But as there were one or two other points connected with this name which were not mentioned there, I think it will be well to finish with them first.

825 During my sojourn in this land I have witnessed
527 many peculiar customs, but among them all I think the one I saw at a festive scene was the most comical, peculiar and ridiculous. As I was passing by a certain hut one day, I heard a very merry chattering, accompanied with much loud laughter, going on inside. This greatly puzzled me, for I had not heard the like before. As it was the home of an old friend, I took the liberty of slipping quietly through the door, without giving the customary coughs before entering.

There sat the family with a few friends round the hearth, partaking of stewed meat, vegetables and millet. They were taking it directly out of the pot which was hanging over the fire, and so they got it hot. They were much astonished at my sudden appearing, and all turned to stare at me. They stopped their eating and for a second or two seemed to hold their breath, and then suddenly burst out into roars of laughter, their merry eyes sparkling with delight. They made room for me and invited me to join them. But it was all so funny and I so ignorant as to what was in the pot that I declined with thanks.

I was greatly surprised to see the people, big and little, each with his or her personal belongings tied up in bundles as if in readiness to migrate to some other land, and it reminded me of the exodus of Israel from Egypt. Some of them actually had bundles slung on to their backs with the tying cord round their foreheads. Beside others were clothing, ornaments, spoons, moustache-lifters, pots, kettles, axes, bows and arrows, knives and other articles, all ready at hand. When the Ainu men are greatly surprised they sometimes say, "*Etukishma*"! This means: "I seize my nose!" All I could do was simply to say "*Etukishma*" and laugh with them. I did not know what to make of it all, for it was such a peculiar scene. Nor have I seen it since. I was indeed fortunate to have caught them in the act at that time. I did not think it would

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

be wise to pass remarks then or ask any questions, so 825
I carefully took stock and bided the time when a more 527
appropriate occasion should present itself. When I did at last make inquiries, I picked up a good deal of curious information, besides that which may be found mentioned in the last chapter.

"The Ainu believe that otters, like other animals, have power to possess people. Should they do so, loss of memory is the sure result. And so a very forgetful person is said to be "possessed by an otter." When the people find any fish which have been killed by otters, they carry them home and use them for food. But when they eat such fish, or partake of otter flesh, special prayers must be said to the Goddess of Fire, asking her to protect them from the machinations of evilly disposed otters. While eating them, all must carefully tie a carrying cord round their heads. This is to prevent the spirit of the otter from entering the brain, which is the seat of the memory. Should a person neglect to wear one of these cords while eating of these creatures, he will be possessed by one, so that the next time he goes to the garden to work or mountains to hunt, he is bound to forget his knife, axe, hoe or some other tool." Such was the story told me. It was this feast I happened upon at the time I am writing of. And I am very glad to have witnessed it.

A man told me to be extremely careful always 753
about eating the head of an otter, for in partaking of such any person renders himself specially liable to the otter's curse and if it falls on one, complete loss of memory is the result. The following is the legend he told me about it.

"The otter's head must not be lightly used as food, 262
for if people are not careful they will, if they eat of it, become as forgetful as that animal. Hence it happens that when an otter has been killed, the people do not usually eat the head. But if they should be seized with a strong desire to partake thereof at a feast, they

262 may do so provided they take proper precautions. When eating it they must take their swords, knives, axes, bows and arrows, tobacco boxes and pipe trays, [264 cups, garden tools and everything they possess, tie 527] them up in carrying slings and sit with them attached to their heads while eating. In no other way may the head be feasted on. If this instruction be carefully carried out, there will be no danger of forgetting where anything has been placed. Otherwise loss of memory will be the result."

And then, to wind up his information, the man gave me this example to digest.

539 "The otter forgets very much and very quickly; his memory can not be relied on at all, for it always fails him. One day he spent much time at sharpening his sword, and when he had finished doing so he buckled it on and went fishing. By-and-by he came upon a whale, which he attacked furiously. He jumped upon it and bit it with all his might, but, as the skin was very tough, he could make no impression whatever. His teeth would not enter but glanced off the skin at every bite. He laboured thus, scratching and biting for a long time, and only got very tired for his pains. Thereupon some Ainu, who were standing upon the shore, roared with laughter and jeered at him, saying, "O you Divine One, why do you not attack the whale with the sword you have at your side?" The otter, being thus brought to himself, remembered that he had a sword upon his thigh. So he drew it and very soon dispatched the creature. Thus we see how the otter was cursed by God for his original sin of forgetfulness." By what has now been written it will easily be understood that when one Ainu calls another "Otter-head," he means a great deal by it.

262 278 These matters are most strange. And it is very curious to learn that, although the meat and head of this animal eaten cooked are supposed to have such adverse magical effects, the dried heart is said to be a

very powerful remedy against certain ailments. A 262 little of it cut up very fine and taken in warm water 278 cures pains in the stomach, and if some is set on a stick by the hearth it drives away the demon of disease! Such, I was told, is the Ainu belief.

I have heard one or two other bad names, in addition 551 to "Otter Head," used at times, each of which carries its own little sting in it. Thus, "Crook-back" is applied to poor, stooping, weakly people at times, and also to lazy, worthless folk. It refers to the human backbone, the original one being supposed to have been made of willow wood which bends down when growing old. One man I heard called a "mangy old deer;" and a very haughty young dude was dubbed by a lady whom he had offended, a "little hairless creature," i.e. "neither man nor boy" or perhaps "unfledged creature," "leather-like," or "beardless one."

These are curious and interesting names, all of them, and they carry little or much according to the tone of voice and the message flashed at one by the eye. I heard one burly man, who had called up the ire of a woman, called by her in her wrath, a "man-eater bear," and this made him quite angry.

I have heard people called *Toihekunra*, which is the name given to black, evil demons. With reference to these beings, the following legend was recited to me:—

"God used six stone axes when he made the world. 539 It took Him a very long time to accomplish his task, but it was finished at last. When all was done, He had no more use for the axes, so He cast them into a valley among the mountains and went back to His home in Heaven. Here they lay for many years till they became quite rotten and worn away with the running water. As this water was tainted by the stone and became foul, all kinds of diseases, particularly colds and consumption, arose out of it. Moreover, all the demon-elves of the land and fresh waters have their origin in this water. Some of this putrified

539 stuff flowed down to the sea and mixed with the salt waters of the ocean and became the origin of all the mermaids and demon-elves there. Not only so, but some of it gradually sank down through the earth, where it became in Hades a big river full of bogs and quagmires."

The name of this river is Black-River, or perhaps River of Death, and out of it come all the evil spirits of the lower regions. Right in the centre of a big quagmire, surrounded by the river, the head demon of Hades is at home, and he has a big body of stone. His name is *Hekunra*. The name *Toi-hekunra*, by which I heard a man called, means, according to this, "Wicked Demon." These are not at all nice names and they carry their bitterness and do their work; moreover, [551] they afford some remarkable information as to the working of the minds of this race.

I was very much amused one day by hearing a jealous, angry little girl call her companion, with whom she was quarrelling, by the name of *Pan*. This word means "Lowlander." I could not understand why this should be before I heard the story I am now about to cite, which may well be called the Story of Pen and Pan.

"One day Mr. Pen (*Pen* means 'upper') had a strong desire to become rich. After a great deal of thought, he determined to use his inherent magic powers and work it that way. So he made his own tail become longer and longer till it reached to Matomai. It came right into the court of the Lord of this place. When my Lord saw what he thought to be a very beautiful pole, he ordered his servants to hang his very best garments over it to air. When all was quiet again, Mr. Pen gently withdrew his tail with all the garments on it, and so became very rich.

"His great wealth soon became noised abroad, so when Mr. Pan heard of it he came to him and asked him how he managed to become so suddenly rich. 'Oh,' said he, 'come in and sit down, and I will tell you all

about it.' And so he told him the story. Mr. Pan 539
suddenly became very jealous and angry. He snarled dreadfully at poor Pen and said, 'You most abominable creature! You have forestalled me. You did the very thing I myself intended to do.' So saying, he went off in great wrath.

"Very soon he also stuck his tail across to Matomai, right into the Lord's court. Again the Lord of the place said, 'Look, here is a beautiful pole come from the gods. Hang out all my best clothing upon it to air.' This was soon done. Now Pan was so eager to become rich that he could not wait until all became quiet, but began to withdraw his tail too soon. My Lord saw it moving along and quickly told his retainers to cut the pole in two. This was quickly done, so that Mr. Pan was left with but a short stump of a tail."

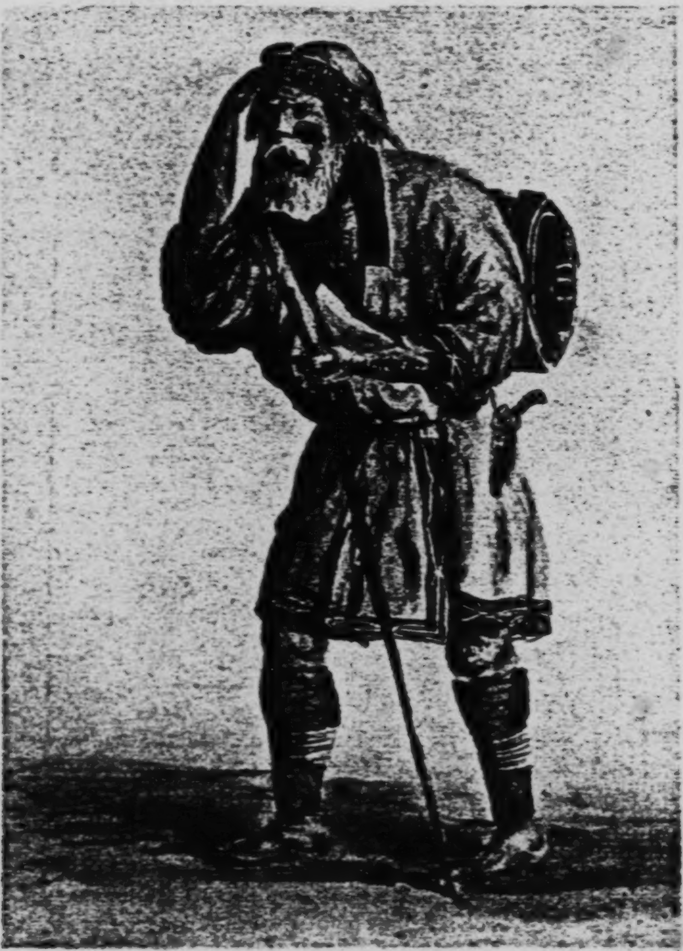
When some of the Ainu began to become Chris- 798
tians, the shamans were very angry, and they raked up the *inau-sak-guru* for them. This means "persons without fetishes," which we may quite well translate by "infidel," or "godless one." By not making these fetishes, the men cut themselves off, more or less, from the Ainu brotherhood. This does not matter so much now as it did in bygone days, though it still carries its sting with many, and the shamans yet harp on it. It is curious to remark that among the Japanese the strongest and most philosophical opponent of Christianity I know is a man who formerly became a Greek Church Christian and then turned a Buddhist priest. This man has truly "the gift of the gab." When he is about, no one else has a chance to speak. He is unable to bridle himself. The strongest opponent I have met among the Ainu was a man who became a Christian and then turned shaman. He was very fond of referring to the Christian Ainu as *inau sak guru*, "infidels." He, too, was a good speaker. But, strange to say, he would always flee when he saw me coming along, and

798 this made the people laugh and injured his influence and reputation materially.

771 Chief Penri told me that sometimes angry Ainu women would steal and hide away or burn their husband's fetishes, and this was a bad kind of sacrilege, for the gods, missing these offerings, think they have been neglected and so, instead of bestowing their favour, send evil upon them. With such a deeply religious people as the Ainu—a people so full of that disease of religion we call superstition—this meant much, and it was not pleasant to them to be called "infidel" or "godless one."

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

482
484
291



AN OLD-TIME MAN
(Very characteristic, fifty years ago)

[P. 242(A)]

CHAPTER XXIX

THE VINES OF HEAVEN, AND SYMPATHETIC MAGIC

One day, as I was travelling alone through a forest (21)
of fine big elm trees, I happened to meet an old man 301
who had large rings which had been made by bending green grape or actinidia vines into a circle. These he had thrust through the lobes of his ears. I thought this very curious, and straightway asked the old fellow to come to sit with me on the trunk of a fallen tree, so that we could converse together, for I sadly wanted to know about those ear-rings. In this chapter I desire to give our conversation on the subject as nearly as possible in the common idiom of his own native Ainu.

Said I, "I see, my elder brother, that you have 301
pieces of vine made into rings and thrust through the lobes of both your ears. I am wondering why you have done this. I have seen many of your people wearing red cloth, elm bark thread and metal rings before, but this is the first time I have ever met any one wearing vines. Why is it? Would you mind telling me?"

Old Man. "Ah, my younger brother, as you see, I 888
am growing old now. My bones have become stiff. In 301
no way am I as lissom as I used to be and would like to be. And I am full of aches and pains at all times."

Self. "Just so, brother. All must come to that as time passes, if we live long enough. But what have those vine ear-rings to do with it? How can they help you?"

888 *Old Man.* "Yes, indeed! That is just the point.
301 Vines are divine beings. They are living gods. They
778 are full of life and flexibility. Whether it be winter or
824 summer, they are always lithe and pliable. This is the reason I wear parts of these deities in my ears. They are my preservers and helpers."

Self. "Indeed! How can this be? Where is the virtue? What kind of good can they do you? Do you think they have done or are doing you any good now? Do you feel any better for them?"

Old Man. "Oh, don't you know? Of course they help me. How can I doubt it? They are gods. They keep me going. By wearing them I get my portion of flexibility and am thus as lithe as you see me now. Having them in my ears, I feel and know that these divine properties are being imparted to me through them."

Poor old fellow! Sitting there in the silent forest on that log, listening to the recitation of his faith, I felt hushed. Such was his creed on this point, and he was acting upon it.

"But," returned I, "whatever makes you, my elder brother, think those vines are divine? I should like to learn from you. Please teach me." I then got the following old lore from him, and was edified:

539 "In the beginning grape and actinidia vines were in Heaven, in the Kingdom of the Gods. In that place only golden, silver and bronze trees grow. Now, when the Divine One came down from above to Ainu-land, he found that God had made many things to grow out of the earth, but he had quite forgotten to plant any actinidia and grape vines. So the Divine One returned to Heaven and brought down one silver and one golden actinidia, and also one bronze grape vine. The grape was taken from a vine clinging to a bronze tree and the silver actinidia from a vine twisted round a tree of silver. And thus it is that there are now

actinidia and grape vines in Ainu-land. But there are 539
no metal vines. All are of nice, lithe, living wood.
By this my younger brother will see that there is great
good to be got from wearing ear-rings of such vines."

"Ah," I replied, "I see what you mean. Have you any more old lore concerning the vine? Did your forefathers hand down anything besides what you have now told me about these vines? What did your grandparents say about them?"

"Yes, just so," replied he. "The Ancient Ones told 778
us that we must be particular to make fetishes out of 755
grape-vine stems when people become ill. These fetishes must be made with great reverence, and when formed set up by the fireside and worshipped. The prayer then said should be as follows:

"'O divine Grape-Vine fetishes, we call upon You 782
now because this person is ill—sick nigh unto death. O Ye Grape-Vines, Ye had your origin in Heaven above and Ye did come down from the celestial regions in the beginning. Therefore we call upon You, for when a person is sick it is Your duty, O Ye Honored Ones, to succour him and make him well. In Heaven the soil is of metal and everything growing out of it, whether it be tree or grass, has spirit and life. When made into a medicine and taken, we have been taught that it is Your duty to give strength to those who become sick.' Thus prayed to, the man does worship by way of obeisance in humble attitude. After this some of the grape vine is taken and chopped up very fine. This is heated and then seethed well in hot water, and when cool enough given to the patient to swallow. The actinidia vine is taken in the same way." The poor old fellow told me all this with great reverence and I could see that he believed in it thoroughly and felt better for his clumsy vine ear-rings.

"But," I asked, "do you mean to say that in drink- 755
ing the vine decoction, the chips of wood should be 278
swallowed with the liquor?"

755 278 "Yes," he replied, "the vine must be cut up so fine that all may be swallowed."

I pass this on to the consideration of the foreign pharmaceutical body, and am certain that if only made strong enough and nasty enough, the Ainu would prize the decoction immensely.

In his "Origin of Civilization," Lubbock says," "The king of the Koussa Kaffirs, having broken off a piece of a stranded anchor, died soon after, upon which all the Kaffirs looked upon the anchor as alive, and saluted it respectfully whenever they passed near it."

If these had been Ainu, they would have presented it with fetish offerings as well, and sometimes drunk whisky before it. This is a clear instance of what is named "Sympathetic Magic," and is a species of it which I found running through Ainu religion and superstition in a very strong current. Another department of the same magic cult I found to be very well expressed in the matter of photography. The people did not like being photographed or sketched, and in these respects they were not unlike some other races. But curiously enough, after a year or two among them, neither men, women nor children made any objection when I myself wished to photograph them, or my wife to sketch them, for their eyes were being fast opened, so that they were "coming on."

114 784 Mr. Savage Landor was a very clever artist and made some fine sketches of the people, as his "Hairy Ainu" shows. He was so expert at this that one day old Penri asked me if he was not the very devil himself! But Mr. Landor was a wee bit venturesome at times, as well as indiscreet and inconsiderate. He got into a great scrape one day at Horobetsu, for he went to the seashore and began to sketch some more than half-naked Ainu fishermen who were working hard, dragging their nets and cleaning the fish they had taken. They made signs to him asking him to desist, and as he would not do so, they seized his sketch book

and tossed it into the sea. He himself declared that 114
they knocked him down. This was in the year 1890. 784
I suppose it was ignorance of Ainu superstitions which
made him persist in his sketching when asked not to
do so.

It was an old belief among the Ainu that by sketch- 215
ing or taking their photographs, especially when in a 532
nude condition, their natural life was shortened in 291
some mysterious way. The term they used with re- 826
ference to it was *Ainu kotu change*, i.e., "The man draws
near to his form." This is the same as saying "he is
getting near to death," or "he is becoming a ghost."
Hence Mr. Landor's bother with them.

The people appeared to see something uncanny in their mere forms being produced on glass or paper without substance. To speak of the form of a person among them is the same as speaking of his soul, spirit or ghost, sometimes, even at the present day.

Dr. B. Douglas Howard, who travelled in Saghalien for a short time, has given us his experiences among the Ainu who dwelt there. In his book entitled "Trans-Siberian Savages," I find two passages which illustrate the point under discussion, though he does not appear to be aware of the reasons for the Ainu aversion to the camera. On page 95 we read that Dr. Howard brought out his hand-mirror for the instruction of the people. He says: "This, to my astonishment, quickly produced exactly the effect my rifle failed to accomplish. As fast as I showed them their faces, they darted like arrows through the doorway, and nothing could induce them to come back. I do not wonder at it," etc.

On page 96 he writes: "In a very quiet way I have 114
taken a good many carefully selected snapshots with
my camera, which included the old chief, the wizard
and several other portraits. Thinking I would like to
add to their pleasure another entirely new surprise
and sensation, and also, perhaps, to impress them fur-

114 ther with my wonderful powers, I took an almost endless amount of trouble to develop a few of them, especially the portraits. Of these, the only one now in my possession is a portrait of the old chief. The worst of it is that my loss of the others is due to a calamity which such immense pains innocently brought about.

826 215 "One day, when several men were in the hut with the chief, I took the opportunity to attempt a surprise and watch the effect upon them as I displayed before them their newly-finished portraits. Instantly they sprang to their feet as if they had been shot. All except the chief rushed out of the hut as if in a rage. The old chief stamped up and down the hut in the greatest distress. Hearing a great hubbub, mixed with wild cries, outside, I went to the hut door, where I found these people, whose gentle virtues I had so faithfully depicted, raving and gesticulating in a most menacing manner. To my utter consternation, I saw that some of them were brandishing sticks, some of them knives—that, indeed, one and all were suddenly changed to savages of the wildest type.

"Utterly bewildered at the sudden change of affairs, yet assuming that the pictures must have in some way been the cause of it, and remembering as I did the effect of the looking-glass upon them, I appealed as well as I could to the chief, exhibited my regret, and tried to make him understand that I placed myself and everything I had in his hands. To make a clean breast of it, I brought out my pictures, my apparatus and everything that pertained to it, and offered to put them all into the fireplace; but there was no fire. Meanwhile, the people outside grew so violent that the chief was obliged to go out to them.

"After a long parley, the chief returned and made me understand that I must carry everything outside. As fast as they could do it, a big fire was kindled in front of the hut. Inao (fetishes) were stuck in the

ground all round the fire, and following their intima- 215
tions, while they stood back in great alarm, I threw 826
my poor kodak, my pictures, all my apparatus, on the fire, and stood there calmly looking on till nothing was left of them but ashes."

Such is Mr. Howard's very interesting account. In 114
a later chapter on witchcraft, I shall mention clothes-cutting, driving nails into the image of an enemy, and sending other images of enemies to perish at sea as instances of sympathetic magic which actually came under my personal observation. There are other matters connected with this side of the cult which I think well worth a mention and which I got an Ainu man to write out for me many years ago. He wrote thus:

"The name for these things is *'ichashkara,'* i.e., 754
'inclosing in a fence,' and there are several ways of doing it. Should a man or woman have a quarrel, and desire to compass their enemies' hurt by magic, he or she should procure some mugwort and make an image to represent the body. This image is called *'imosh.'* When made, a hole should be dug in the earth not far from the house, and the image cursed and placed in it upside down.

"The prayer to be used at such a time should be:

"'O demon who art called *"tolpuk-un-chiri,"* i.e., "underground bird-demon," I give this image of the person I hate to thee; take the man's soul and carry it together with his body to hell; turn thou my enemy into one of thy own kind, made him a demon.' If this be done, the person who has been cursed will fall sick and die. His body will rot away as the image decomposes.

"Another way of avenging oneself on an enemy is to place the image beneath the trunk of a rotten tree. After having thus buried it, the following prayer should be said: 'O demon, make the body of the person represented by this image to rot with this tree, and let

754 his life gradually fade away with it. O demon named *toikunrari tusuusichi*, hear me, and quickly take his soul and turn it into one of thy own kind.' If this prayer be said with earnestness, the man will soon die—yea, his body will rot with the tree and he will perish from off the earth."

Another method employed is to make fetishes of the guelder rose and ask it to carry the soul of the enemy to Hell as soon as possible. After this the fetishes should be buried upside down. Further, "should a person wish to bring down evil upon another by means of magic, he should make a boat of rotten wood. When this has been done, he should make images of two men, also of rotten wood, and place them on board. He should then say the following prayer: 'O ye demons, I have made the images of two men, one of whom represents my enemy. Pray take his soul and thrust it into Hell. Take it right away to *Uchiura mochiri*, yea, carry it off to that place.' Should he do so, the man will quickly die. One of the two men is not an enemy but the boatman," or the old Styx ferryman.

My informant also told me that there were some very bad women who would practice magic on their husbands. Thus, for example, should a woman desire to get rid of her husband by death, she may kill him in the following way: "Let her take his head-dress, wrap it in a bag in the shape of a corpse ready prepared for burial, then dig a hole and put it in it. She must then pray thus: 'When this head-dress and bag rot, let my husband also die and rot with them. It is for this I have now buried him. O thou demon *Toikoshimpuk*, by name, hear me. Be quick and take his soul, and make the man into one of thy own kind.' If this prayer be said, her husband will die in a very short time."

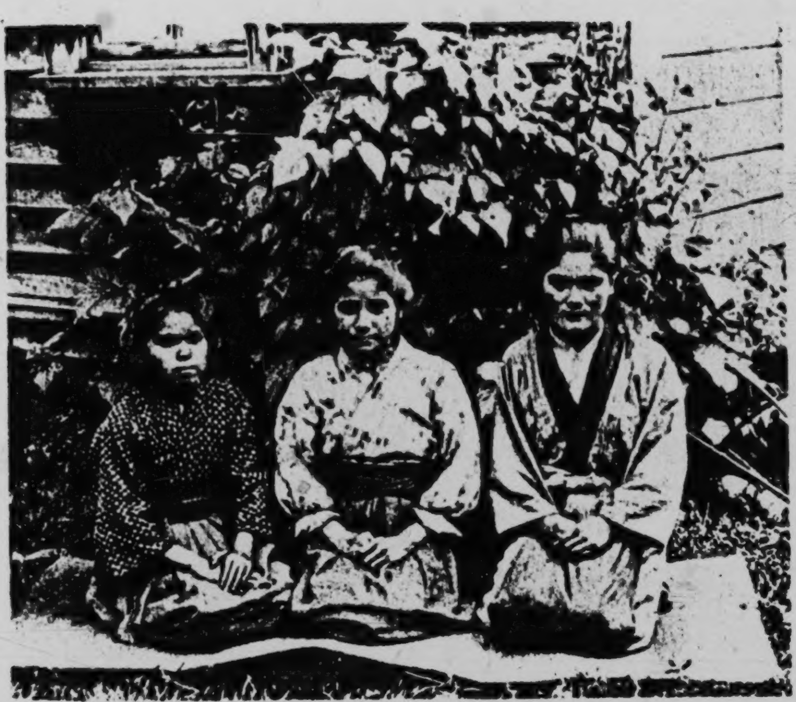
Trees also, of some kinds were used for purposes of magic; such, for example, were the elder, poplar, guelder rose and others. When any of them were re-

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

quired to work against an enemy they were worshipped as follows: "O tree so-and-so, O thou demon tree, I worship thee now and make my request unto thee. Listen to what I have to say. There are men persecuting me and I now tell thee their names. Hasten thou and take away their souls, and make hateful demons of them like unto thyself." 754

Such were some methods of magic used by this very remarkable people.

516
291
142

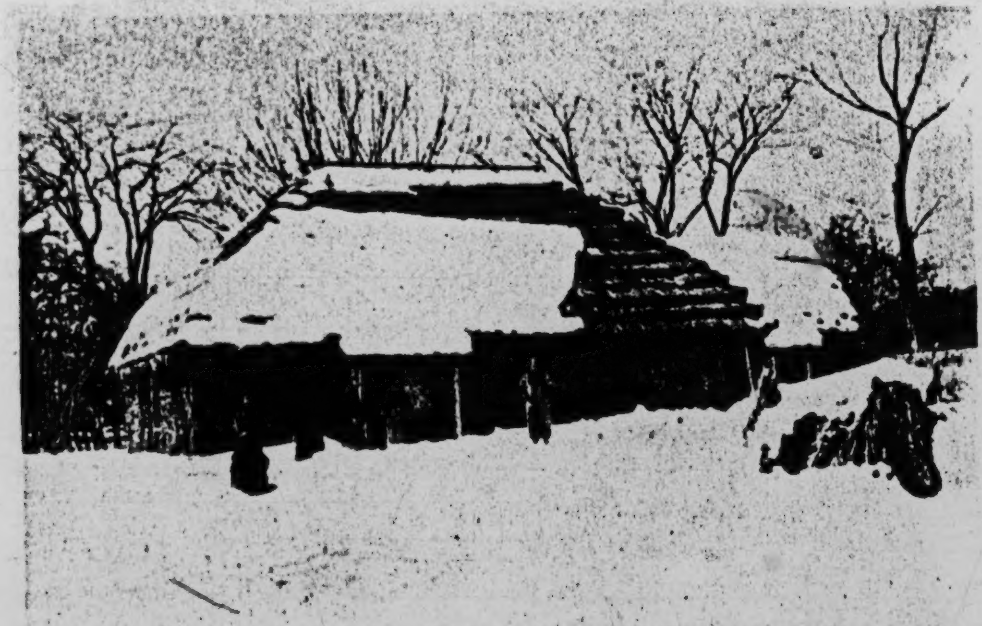


AINU TYPES OF YOUNG WOMEN

[P.248(A)]

344

[p.252]



OUR OLD HOME BUILT FOR AINU SICK AT SAPPORO

CHAPTER XXX

ON RAIN-MAKING AND THE HEAVENLY BODIES

One evening during a very dry, hot season, we heard a great and merry laughing and chattering going on in a garden we had near our home in Sapporo. Our servants were old-fashioned Ainu. We also had seven or eight others (sick ones) staying with us in a house we had built for such in our compound.

On going out to see what it was all about, for such a chattering and merry noise we had not heard for many a long day, we found that our woman servant had tied many pieces of variously coloured cloth about her dog and hung garlands of flowers and green sprays round its neck. She was leading the animal, thus decorated, about the garden, all the other folk following or standing about roaring with laughter. It was all so very comical that we ourselves could not but join in. Moreover, the dog was dragging after it a tin containing water which had been attached to it. I asked what it all meant and was told that they were trying to make it rain, as the garden crops were withering away for want of water. This was a peculiar instance embodying some idea of causation—one which I had not met with before in this form. Upon asking what the ceremony was called, I was told that it was a form of *shiriwen hokki*, i.e., bringing in wet weather. I was astonished and very much pleased to have seen it. As fortune would have it, there was a heavy downfall that very night, and in the eyes of all our Ainu friends who were present, this fact was a clear proof that their method was good and effectual, and much better than mere prayers for the precious rain, without personal

789 effort. They were very thankful and did not forget to point the rain out to me the next morning!

On questioning these and other people on the rain-making cult, I obtained the following information: "When the ancient people wished to make rain, they used to gather together in the chief's house and pray [776] to the Household God, his wife the Fire, and the Goddesses of the Rivers and Springs. The man who officiated was called the *apto-ashte guru*, i.e. the "person who causes it to rain." Abundant libations of whisky were drunk and offered to the gods.

"That done, the Master of Ceremonies appointed certain men to head small companies and commanded them to execute particular functions. One man was told to take his company to the river's brink and there to see that each one washed his tobacco-box and pipe in the running water. Another was ordered to catch a small fish called *eshokka*, i.e., the "bull-head," light a pipe and place the stem in its mouth. The fish would then close its mouth, the result being that the act of drawing in the air caused the smoke to escape from the gills. After this had been done the fish was allowed to escape. Another party was commanded to take a porringer, fill it with water, set a sail in it and place oars in order, as though it were a boat, and then set it on the path. Then some were told to push behind and others to drag it along about the village and gardens. Others would take sieves and scatter water about with them, while some would actually set sieves up on poles and challenge the gods to rain hard and fill them! Men, women and children all took part in this and they were filled with glee and mirth meanwhile. If this ceremony were properly carried out, it was bound to bring an abundance of rain. So said the Ancient Ones."

[829] I am afraid that some of the above lore shows the Ainu to have been very familiar with their gods, and at times not over respectful to them. Often have I heard them scolding them roundly, if they have been

unfortunate, for not attending to their business, and 789 they sometimes in such cases threatened to carry their [829] complaints not only to the Chief God of all, but to the King of Fiends as well, whom they would ask to punish the gods! They do not "hallow" the name of God as they should do.

Another curious mode of producing rain was told me. It was this. "The animals who act as cooks to bears (i.e., racoons), are of a very fiery temper and they hear quickly when addressed, and so it comes to pass that when a person kills one, he presents fetishes to its head and worships it. Thus it is that when men [778] go to the fisheries, they carry the skulls of these animals with them. The purpose is that when the weather is continuously calm, and the fishermen have to work incessantly both by day and by night, they get tired, and long for a spell of rest. When such calms come, they take out their racoon skulls during the night and pray to them. The prayer used is this: "O ye gods, this calm weather is lasting too long. We are very tired. Please send some bad weather so that we may not be able to work." After this prayer has been said, the men throw water hither and thither and over one another, and make merry. If this be properly done, bad storms are certain to follow with rain, and then they get rest and are refreshed.

"As soon as the rough weather begins, they buy whisky, worship and offer libations to the skull which [782] has been so good to them. If they wish the weather to be more severe and to last longer, the men make gloves and caps of racoon and pine-marten skins, put them on and dance. By doing this, the rain and storm requested follow."

Rain was also produced by dipping bunches of mugwort in water and sprinkling the ground with it; also by filling the mouth with water and squirting it from the lips.

A
789 I am quite sure the people believed in these things as a rule, and often attempted to influence the gods of nature in the weather by such means.

To take a further example which happened to myself: on a very cold day (namely November 24, 1900), I went into a hut and saw some convolvulus roots split and placed near the fire upon the hearth. Upon asking the reason of this, I found that it was to bring warm and fine weather, because the master of the hut and I had been out that day on a somewhat long comfortless ride. I was told that the heating of the roots would keep our feet warm. It was very kind of the mistress and we both said "thank you" for it, had our supper, and retired to rest, tired yet happy.

J
789 So much for the Ainu ways of rain-making. Apropos of this, however, I have met with two Japanese methods indulged in by the Japanese who were dwelling among the Ainu 40 years ago. It took place at Usu in Volcano Bay. There was a rain famine in these quarters one year, and it was so hot that the gardens were in a very bad condition. If rain did not fall very soon all crops must fail. In order to influence the gods and make them send the precious rain very soon indeed, the people congregated about the village and sang this song: *"Amefuri tamayō; ōkina kumo wo sasaete, cha-cha futte koe."* Roughly translated, this means: "O drops of rain; come in a great cloud and drip-drip." This was repeated time and again throughout the day amid much merriment and dancing.

The other remarkable incident—an incident which caused me to wonder still more was this. The Japanese people of the village congregated at the temple and brought out the image of Jizō Sama. They put it in the baking sun, danced before it and shouted and sang. After a time they poured water over it and sprinkled some about the land as well. This, I was told, was to bring rain. All these things remind one of shaking

J
789

blankets to raise a wind and the sailors whistling for it.

A
821

In the year 1887 I heard there was to be a partial eclipse of the sun, which might be seen well from our place in Hokkaidō. This being so, we made preparations beforehand to get a view of it, by blackening pieces of glass for ourselves and some Ainu friends to look through. At the proper time we went outside the house and then called on the Ainu to join us in looking at the sun through the glass. The effect on them was instantaneous. They looked scared and intensely surprised. Some of them called out, "Hū-ūm, the sun dies! the sun dies!" and others exclaimed, "Oh, the sun is fainting, it is fainting away!" That was all, and they became still. Awe had laid hold of them. They told me afterwards that they were afraid the eclipse was going to be total, which would be very calamitous. I wondered why my friends did not begin to howl, as in their wakes, or at least fall to worshipping the sun at that time. But they did neither.

In conversation afterwards, I found out several things connected with this orb. I was told, for example, that the sun itself is regarded but as the vehicle of a goddess who rides in and shines through it, and that she is often worshipped. And so, as the sun is of the feminine gender, the moon is of the masculine gender. They each have a distinct and separate personality, and are husband and wife. If the light departs from either of them, it is the same as the life going out of a human body, only to leave a cold corpse behind.

This people is very consistent in sticking to the fundamental principles of their religion, and the effect is sometimes quite astonishing. When a person is dying, I have seen some of the friends fill their mouths with cool, fresh water and blow it over the sufferer's face and bosom. Some I have seen bring water in vessels and sprinkle the sick with the hands or bunches of spray wood, thereby attempting to revive them.

821 After some time, much prayer is said and a great wailing is carried on. So it is with regard to an eclipse of the sun or moon in the Ainu villages. The people come out into the open and blow and sprinkle water up toward the orb affected, hoping thereby to revive the sufferer and bring back the lost luminosity. While doing this, they ask the sun or moon, as the case may be, to be revived. If the water be sprinkled with branches of willow or sprays of mugwort, it is supposed to have special efficacy in bringing back life to the suffering deity.

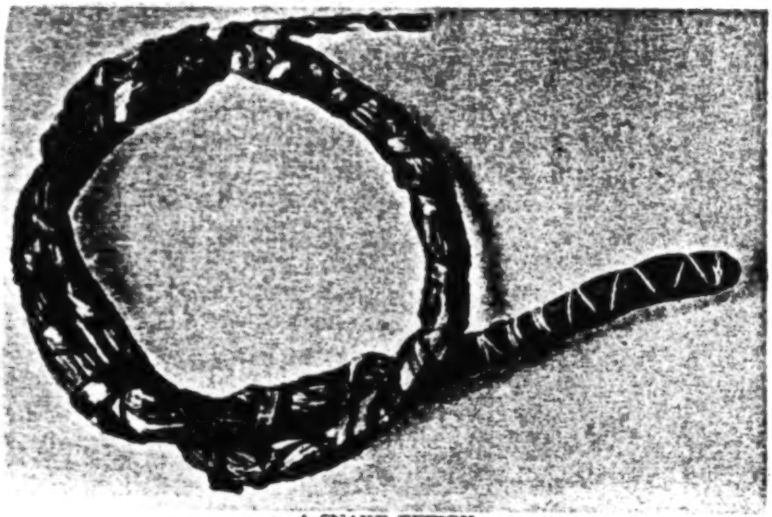
One can understand their using branches of willow in this custom, when one remembers that, as has already been mentioned elsewhere, willow is a totem tree, it being supposed that the backbone of the first man was made of it. And, although the sun and moon appear to us round in shape, yet the deities whose vehicles they are supposed to be, are conceived of as being anthropomorphic.

527
821 The eclipse I have mentioned did not last long, and as soon as it was over, *saké* was procured and drunk in its honour, and divine worship was offered. For, by the help of this little ceremony performed by the Ainu and the favour of the Creator of all, the sun's faintness had departed and death was driven away. On speaking with the people afterwards, I obtained the following lore.

539
821 Said one man: "When my father was a child, he heard his old grandfather say that his grandfather saw a total eclipse of the sun. The earth became quite dark, and shadows could not be seen; the birds went to roost, and the dogs began to howl. The black, dead sun shot out tongues of fire and lightning came from its sides, and the stars shone brightly. Then the sun began to return to life, and the faces of the people were seen to wear an aspect of death; and as the sun gradually came to life, then men began to live again."

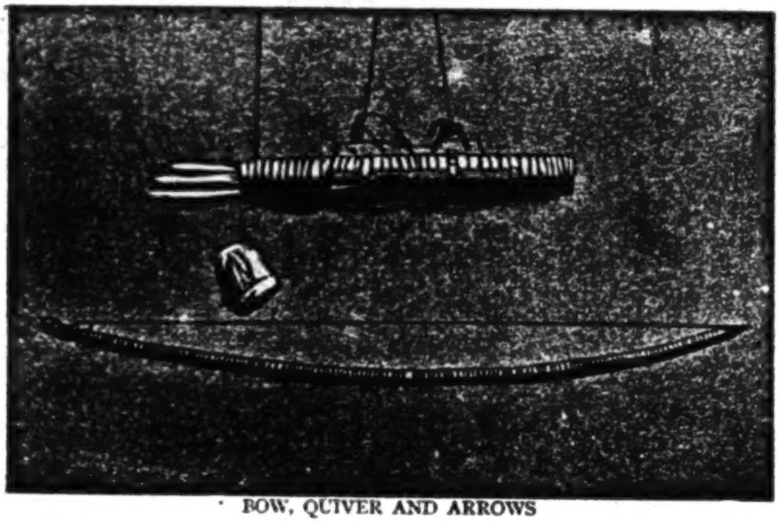
2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

778



A SNAKE EFFIGY

411
778



BOW, QUIVER AND ARROWS

[P.258(A)]

"The sun and moon are husband and wife. They 821 are divine beings whose province it is to rule the skies 539 and the earth. The male is appointed to do his work during the day only, and the female at night. Sometimes, however, they may be seen to cross the heavens in company. The divine sun has the brightest and best clothing to wear; this is why he shines so clearly. His garments consist of white embroidery, and he has a larger body than his wife. The moon is like a round cake of millet, and is clothed in dark and white garments worn one over the other. That this is so may be seen by looking at her with care. Now, the moon is sometimes invisible. When this is the case it is because she has gone to visit her husband. So say the ancient ones."

(In the above legend the sun is said to be of the masculine gender; yet the people often speak of this orb as being a goddess).

"When the Creator made the world, the Evil One 773 did all he could to frustrate His designs, especially with regard to human beings. Now, after all things were made, Satan perceived that men could not possibly live without the light and warmth-giving sun. He therefore made up his mind to destroy this beautiful work of creation, and thereby injure men. So he got up very early one morning, long before the sun rose, with the intention of swallowing it. But God detected his design and made a crow to circumvent him. When the sun was rising the evil one opened his mouth to swallow it; but the crow, who was lying in wait, flew down his throat and so saved the sun. Hence the crows, remembering the benefits they once conferred upon the human race, have an idea that they may do just as they please with men and live upon the food they provide for the sustenance of themselves and their families. Thus we find that they have good

773 cause for being so bold and saucy, and it is not for men to say that crows are useless creatures."

Another legend tells us that it was not only one crow which flew down Satan's throat, but many, and that it was while he was busy getting rid of the feathers from his mouth that the sun rose and it became daylight.

The moon does not enter so much into Ainu lore as the sun, yet the following story of the man in the moon is of interest.

"In ancient time there was a lad who would neither obey his father nor his mother, and who even disliked to fetch water; so, the gods being angry, they put him in the side of the moon as a warning to all people. This is the man in the moon. For this reason let all the world understand that the words of parents, whether they be good or evil, must be obeyed."

In explaining this to their children, the mothers say as follows:

"There was a lad who, though told to draw water, still sat idle and, with a big knife, remained by the hearth and chopped at the wooden frame. Presently he dawdled out and, striking the doorpost as he passed, said, 'Ah me! you are but a doorpost, yet you do not have to draw water!' Then, carrying the ladle and bucket, he went down to the river. Soon he saw a little fish coming up stream to which he said, 'Ah me! because you are a fish, you dreadfully bony creature, you do not have to draw water.' Proceeding farther along he saw a fine big salmon, to which he said, 'How do you do, Mr. Salmon!'

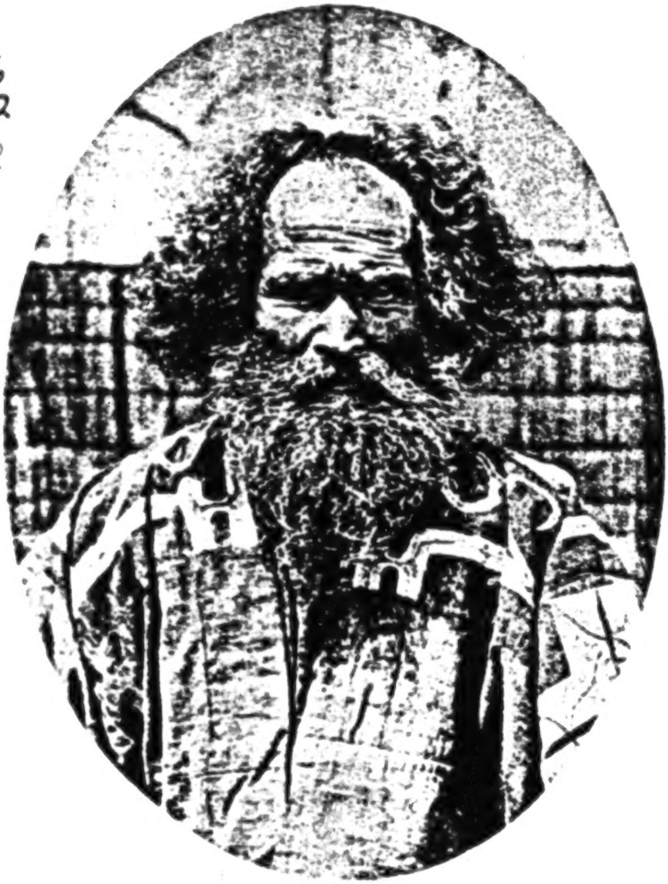
"But Mr. Salmon took hold of him at once and carried him off to the moon and placed him in it. Thus did the angry god to him who was disobedient and refused to draw water at once, but tardily dawdled off grumbling."

821 I have heard very little said about the stars. They are indeed called gods at times, but they are not

generally worshipped. Comets are known by the name of "Broom-stars," and the Milky Way goes by the name of "Image of the Crooked River." It is said to be the river of the gods, and the various deities are supposed to spend much time on this river catching fish. I was told that the people did not like the appearance of comets, because they were considered as sure forerunners of some dreadful calamity such as war, disease, famine or death. The "herd-boy star" of the Japanese (Altair in Aquila) goes by a name which means "Ferryman," and a halo round the moon is said to be a "wind passage." The morning star is called "the elder sister of the world," and the Polar star is named "the seer," or one might say (from the Ainu point of view), "the guardian." The name in full is *chi-nukara-guru*, which means in some connections, "the one seen," and in others, "the one who sees" or "watches over."

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

756
142
302



A SHAMAN

[p 262]

CHAPTER XXXI

WITCHCRAFT AND OPHIOLATRY

The Ainu are a very superstitious race, and the people, one and all, have strong faith in witchcraft. There can be no mistake about that. The word used to designate witchcraft in their language is *ishirishina*, and this means "bind up fast," "tie up tightly." It indicates a tying up of the spirit, soul, mind or life of a person with a view to evil and keeping it fast bound by a curse till the desired object is attained. It includes hypnotism as one of its processes. But, as such occult matters are always difficult to explain, I will allow an Ainu, who was himself once supposed to be subjected to witchcraft, to give his own account, while I merely act as his interpreter and translator. 771

Said he: "As I was lying ill in my bed, a *shaman* one day came to me, wishing to perform certain ceremonies in order to do away with my malady. But, as I did not believe in him, I would have nothing to do with him. Now, my clothes had been cut with a pair of scissors; but, as I supposed it had been done by some mischievous child, I took no notice of it.* 754

"Then the shaman said to me, 'Why do you allow this matter of a cut garment to abide? You ought surely to do something about it.' I simply replied, 'Ah, why?' for I did not wish to have anything to do with him. Then he told me that it was the wife of my elder brother who had done the cutting secretly. And this, he said, had taken place through the evil influence of a wicked demon. But as I did not believe him, I took no notice. He then went to my father and said the same to him. My father replied, 'If, by your divination, you are sure that my son has been bewitched, it will be well for you to ask your gods to drive out the demon who acted through her.' And so the shaman performed before his gods. Nevertheless the woman would not make any confession. Rather, she denied and straightway went off to a certain village and fetched her husband.

---

*To cut holes in another person's garments is supposed to be one way of shortening his life. It is a branch of sympathetic magic. [789]

"When he arrived he said to me, 'Ask the shaman whether this woman really did cut the clothes and so bewitch you.' But as I did not for a moment think she had done so, I said I would not ask him and stayed in bed. After this the woman's brother called me to him and said, 'Your garment has been cut. Is it not a fact that you are in love with some other woman?'

"I was very angry at this and replied, 'Look at me. I am all the time ill in bed. With what woman should I have fallen in love? I believe this cutting to have been done by some thoughtless child or other, and so have taken no notice of it, but the shaman says that a certain woman did it. I quite disbelieve him and so I want to let the matter drop. Why do you come to me after this manner? Let it all rest.'

"After this the woman and her brother turned upon the shaman, who became very angry and said,' 'Do you, indeed, deny it? As for me, I am inspired by the gods and know all your evil deeds. It is because you are utterly depraved that you speak to me in this way. Now, as you behave toward me in such a manner, I will punish you in the same way as was done in olden times.' So saying he arose and called out in a loud voice, 'I will put fire into this woman's hand.' I thought he said this to frighten her and so remained quite still. The shaman thereupon actually took hold of her hand and placed a live cinder in it. I then told 754 him to stop it, but it was too late; the cinder was already there. The shaman then said, 'If this woman's denial is true and it was not she who cut the clothes, her hand will not be burnt. Watch. But if she did in truth cut it and in this way has wickedly bewitched this man, the cinder will undoubtedly burn her. Let all watch.'

"Then the woman's hand was indeed burnt and she suffered great pain. The shaman, seeing this, immediately called out, 'See here; it is so! She is burnt. Those who do evil are always so affected.'

"All this led to a law suit against the shaman and 177 he was reprimanded by the Japanese judge, imprisoned 754 for one night, and then discharged and cautioned against such practices. When asked by what gods he did such divining, he brought out from his bosom, where he had hidden them, two skulls, one of a fox and the other of an albatross."

Such is my friend's account.

The shaman, as now mentioned, had two sculls with him, one of a fox and the other of an albatross. These were for his use in divination. That of the fox will be mentioned when writing on shamanism and will not be further referred to here. The use of the albatross is quite interesting. It was very extensively taken as medicine when I first visited the Ainu. It was used against stomach-ache. The bill and head were scraped and the shavings swallowed down in hot water. The smell of this stuff is very strong and disagreeable and it is thought that it is the smell itself which works the wonder. And one can hardly be surprised at it. The following legend on the matter will explain.

"The albatross is an object of worship, and the 539 origin of prayer being said to him is as follows: Once upon a time a dreadful disease broke out among the Ainu and many of the people died. At that time there lived an honourable man whose name was Toikirange.

539 Now this gentleman had a wonderful dream, in which he saw a very large house with a multitude of people assembled inside it. In front of the assembly, a chief was standing up, who said, 'I was one day passing through the midst of Ainu-land, not in the least expecting to meet with anything evil, but in the houses of many of the people I became aware of a fearful odour. The smell came from a certain bird of the sea called by the name of albatross.'*

"Said he, 'My friends, enter ye not into the house where there is one of these birds, for such houses are not for you to enter.' So spake the chief. After this the man awoke, and as he wished to know what his dream could mean, he arose and walked through the whole land. As he looked into the houses, he saw that there were many in which the people kept the head of an albatross as a fetish, to which they were in the habit of offering *saké* and sacred shavings. He also observed that there were no sick people where they kept this charm. No, in no hut was there a single person ill. All were hale and hearty. The man therefore went and procured one of the heads, worshipped it, and scraped some of the shavings from the skull and beak. These he put into a cup, poured hot water upon them and gave decoctions to any of the sick people he met with. All who drank of it were completely cured in a very short time. Therefore the head of this bird is kept wrapped up in fetish shavings, and when a person gets sick it is taken out, placed upon a tray, and devoutly worshipped. It is then scraped and given to the patient to swallow in hot water. Thus, although in the beginning the Ainu did not know the value of the head of the albatross, yet after this dream the matter was made clear to all. The man also knew that the chief he saw and heard speaking in his dream was none other than the demon of disease, and that he was giving instructions to his servants." 539

---

*The chief who was addressing the people was himself none other than the demon of disease.

The son of an Ainu fisherman once told me that the 825 albatross is looked upon as a servant of the chief god [776] of the sea, and it is said that, if the fishermen are favoured with the presence of some of these birds when at their calling, they are sure to be successful. And so it came to pass that one of the names given them is *isho-kapiu*, i.e. "sport-bringing sea-gull." Like many other deities, the albatross also is supposed to go to other superior gods with prayers and intercessions for and from men, and he is splendid in fighting against the demons of disease on behalf of men and women.

One may well wonder why the shaman above spoken of carried the head of one of these birds 12 about with him. It was for the purpose of exorcism. Had he thought well to do so, he might have made a strong decoction out of scraped albatross skull and bill scrapings, and given her enough to produce vomiting. In this way would the demon of sickness have been cast out of both her and the man who was ill. Then, after having paid the proper fine to the shaman, all would have been peace and health again (a good deal, of course, depending on the fee given).

But according to the Ainu, it is not only certain 757 bad smells the demons are afraid of; they also dislike 753 anything of a nauseous flavour. They will flee before such, post-haste. At one time and another we have had hundreds of sick Ainu staying with us. These I always sent to the city doctors for diagnosis and medical treatment. One day one of the men told me that he wished to change his doctor, for his medicines were of no use. Said he: "I drank a whole bottle full, a three days' allowance at once this morning, and, instead of feeling better for it, I am much worse! I thought that if I took three days' allowance at one go, I should have three days' betterment in one day. But

757 753 I am worse. It would be best to change the doctor, for I want to get back to my village soon." He also said that it was not bitter enough to frighten any demon, however small, out of him!

Another one came in and told me his physic was no good at all. It was far too sweet to expect it to drive the demons out. I went and told his doctor this, and got him to make the next bottle as nasty-tasting and ill-smelling as he possibly could. He did, and the man very soon got well and went home. That doctor was a good shaman, indeed, for he soon exorcised the demon. Both of these men enhanced the odour and flavour of the doctor's medicine by that filthy albatross decoction which they made themselves.

754 But the cutting of clothes was not the only way of practising witchcraft. One day, as Chief Penri and I were walking along a path in the forest, we came to a tree, to the stem of which a small image of a man had been nailed fast. The chief looked scared and I asked him what it was. He told me that someone had an enemy he or she wished to die soon, and this was the way in which a deed of murder was being secretly done. It was put there so that the object of the curse might see and know, for this would frighten him and make the working the more sure. He would expect to sicken and die. It was a clear case of sympathetic magic. One of the nails went through the region of the heart and the other through the head. The old man was certain the spell would work in time. "For," said he, "the demons are very quick to hear curse-prayers when said to them."

789 754 In the same way, too, as we were going down a river in a dug-out boat we happened upon a very tiny boat with the straw image of a man sitting in it, being, as it were, rowed by another straw image. This also, the chief told me, was a very evil way of practising sympathetic magic. This boat was supposed to float down the river to the mouth, and then drift

out to sea. Those represented by the images were then 787
to die from hunger, thirst or drowning. I wanted to 754
take these things, but the chief would not allow me to touch them, for he was afraid the curse intended for others might fall on me if I did so! And to take them would be a sort of sacrilege on my part. I was really in the midst of a great whirl of superstition among these people, and I found it always necessary to walk warily.

It is very strange that, although snakes are very 825
much feared by this people, both men and women wor- 778
ship them on occasion. Not only are they made
objects of divine worship, but they are also used in [787]
divination. And although they are said to have a special spite against women, and are ever seeking to possess them and drive them mad, yet there are some women who actually keep snake skins as special charms and fortune-bringing agents. I well knew one woman, and she was a very much feared shaman, who kept the image of one of these reptiles in a box to use in divination.

The men, I found, were much averse to killing snakes 825
themselves, because they thought that by so doing, evil [784]
spirits, which they supposed to dwell in them, would, upon leaving their old homes in the reptiles, forthwith enter the heart of the slayer and work diabolical spells there. No doubt this was the reason Mr. Bright sent for me to go and kill the demon-snake which had got into his granary, an account of which has already been given. These folk seemed to imagine that I was beyond being harmed by the devils! And this I took as a great compliment and killed many of these creatures for them. Should one be seen to cross the path of a
woman, then, indeed, the men would try to kill it, for, [845]
said they, snake possession was the chief cause of all troubles connected with childbirth, and the only certain antidote was to slay the creature, for it was undoubtedly seeking to possess the woman. It was also

825 said that "if a snake should find anyone asleep out in the open, it would enter the sleeper's mouth and take up his abode within him and drive him out of his mind."

825 755 783 I have never yet been able to find out what snakes have to do with ague. Many years ago, however, I came across a case where the worship of a snake and its effigy was performed over a person for her cure. In this instance the patient was a woman and she was suffering badly. Her husband quietly went out one morning and made the form of a snake out of grass, and, after having done worship to it and the great father of snakes, stealthily slipped into the hut again, and then suddenly approached his wife and popped the creature into her bosom! This treatment caused the poor woman to scream with fright and straightway go off into hysterics. She was then marched off out of the hut, well sprinkled with fresh water, rubbed down with the effigy, and then beaten ceremoniously with a big bunch of artemisia. All this was by way of exorcism and purification.

754 But snakes are not only worshipped that good may come, but evil also. They are sometimes asked, even at the present day, to bite one's enemies. Thus a man once said to me. "When a person of a vindictive disposition has been harmed by an enemy, he will walk about till he comes across a snake or viper curled up by the side of a path. When he finds one he will stop before it and pray thus: 'O snake, I have a word to say to you; pray listen to me. I have an enemy named so-and-so. Take note of the name. Should you see him coming along this path, bite him, poison him, kill him. If you will do so, I will make fetishes of walnut wood for you and offer you many libations of *saké*.' Having said this, the worshipper salutes and then walks on. The snake will be mightily pleased with this and long for the fetishes and *saké*. And, should he see the person mentioned coming along that way, he will with-

ont fail bite him. He will watch all the time for an 754
opportunity to kill him."

Continuing, my informant mentioned the following incident and said that it showed how snakes really did answer prayer. "Once upon a time two Ainu who had been the objects of a bad man's prayers to a snake were walking along a path when, without the least warning, an adder bit the foot of one of them. The other man therefore took a stick and struck the reptile on the head and killed him. He then heedlessly threw him away among the grass. The man who was bitten, however, did not die at that time; but after a while both men fell ill and died. The fact was that they threw the dead reptile away without first sticking a piece of wood through its head. Had they done so, it would not have killed them. For neglecting to do so, the evil spirit of the snake came out of the body and possessed both of them, so that they died. This was all done in answer to the prayers of a wicked man who asked help from the adder."

One day, as I was on my travels with a good Ainu friend, he pointed on ahead to a woman who was coming our way. He told me to be very careful, for she was a dangerous witch who was herself bewitched by snakes. I found out from him that she kept the image of one carefully put away in her private box in her home, which she at times took out for purposes of divination and witchcraft. Through it she could curse one to death and also foretell future events. By it she could tell the reason of any sickness or trouble and [755] discover remedies for them. Of course, at a price. She was also able to tell what was going on at a distance. She was a wonder to all around and greatly feared. We met her and we had a little conversation together. She appeared to me to be all right, but had a very bright eye and firm mouth. We very soon became friends and remained so till she died. She admitted later that she had tried to influence me by her wiles, but somehow I was too much for her. She could by no means get me into her power! I did not even know she was "trying it on."

Ophiolatry was most practised when an addition was being made to a family, but more particularly when any difficulty was being experienced in the matter. What astonished me most was the fact that, although the snake was looked upon as a demon who caused all such troubles, yet he was worshipped and asked to remove them. This was genuine snake-worship and it was the way the Ainu took such bothers to headquarters! The devil caused the troubles, and he was regarded as the one who should take them away. But on these occasions, it was not the real body of the snake which was worshipped, but an image of one, made of sedge (*Carex*). This was called the "divine image." It was set up by the fire and worshipped ardently, and even sometimes placed upon the shoulders of the prospective mother. After this image had been duly used as a means of reaching the real demon snake, the men reverently took it and handed it to a woman, who carried it to the patient and laid it beside her. She would also rub her down with it sometimes. After a little time had elapsed, this same image was taken back to the men, who after having again done worship before it and to it, devoutly carried it to the sacred north-east corner of the hut and placed it beside the household god.

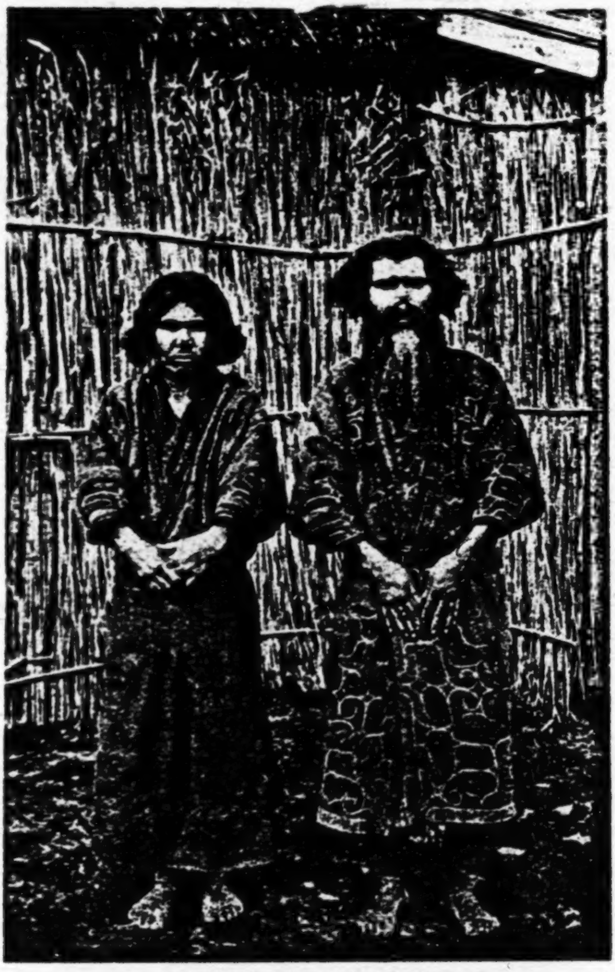
Snakes were also worshipped in cases of being bitten by any of these reptiles. At such times a sedge image of one was set up by the hearth, where *saké* was offered to it and prayers made before it. If the demon heard the prayers, accepted the libations, and wrought a cure, the image was again produced, worshipped, thanked, offered libations and presented with sacred fetishes in the shape of wood shavings. It was then carried outside and placed among the skulls and other offerings and set up there. But if the patient died, the image

But if the patient died, the image was left severely alone or cast away without ceremony 754
toward the west, which according to Ainu ideas is the 823
abode of darkness and the region whence all troubles come.

I asked my friend how it happened that the Ainu 825
called snakes divine, when they acknowledged them to be demons. "Ah," he said, "we only pretend to worship them. We only flatter them and make them imagine we look upon them as gods." These are his words: "Snakes are very quick-tempered, but are easily deceived by adulation. And so it happens that when a child is born, the image of one of those reptiles is made and worshipped by way of flattery. It is not really worshipped, it is all a make-believe. And, should a woman be possessed by a demon snake, she becomes a hardened witch doctor and very dangerous. She will also make images of snakes to worship."

Further; "As regards these creatures:—should a woman see a snake swallowing anything, it means snake possession for her. In such a case the creature must be certainly killed and a stick stuck through its head." One may often come across snake skins in the early summer, left where they have been shed. It is
regarded as unlucky to see these, for they bring curses. [777]
Should a person see one, he must expectorate and say, "The coward was running away." But if one sees the skeleton of one lying curled up, he must say, "What a brave one! He was not afraid to die by fire."

756
685
417
291



A SHAMAN AND HIS WIFE
(The points of their noses have been cut off for theft.)

CHAPTER XXXII

SHAMANISM AND A SHAMAN'S SÉANCE

I have met many shamans (wizards), male and 756 female, during my sojourn in Ainu-land. And it ap- 754 pears to me that the more effete the race becomes, the more wizards there are cropping up. They are all inimical to what I have been trying to teach. They are a class who believe in the agency of good and evil spirits, and fancy they can, by the aid of their magic rites and verbal spells, bring good or evil upon people as they will. If any get sick, or die, or the rain fails so that there is a drought, or it rains too much and spoils the garden crops, or there is a flood, or any calamity whatsoever befalls the Ainu, these wizards lay it to the score of large numbers having become Christians, because, they say, by accepting Christianity they have forsaken their old gods and given up some of their ancient customs. And this frightens some people.

One hardly knows what to call the shamans in English. Wizards, witches, medicine-men, sorcerers, magicians, necromancers, all of these combined seem to be comprised in shamanism, and the shamans are certainly devil worshippers. Although the name "shaman" is not used by itself among the Ainu, yet "to perform the acts of shamanism" carries it, for that is called *e-shaman-ki*, i.e. "act the shaman." I believe *shaman* itself means really "heart" or "mind grabber." The present day common term is *tusu-guru*, which means "double-lived one." Why this should be so will appear later.

[P. 275]

685 During one of my walks with Chief Penri in bygone days, we came across a tiny hut hidden away from everyone in the scrub, and, going to it, found two people, husband and wife, who had lost the points of their noses.* And this marked them off as people apart. They paid great deference to the chief. I asked Penri about them afterwards and he told me they were very bad people indeed, and he had helped to cut off their noses at the ends a few years before, because they had been guilty of breaking into a granary and carrying off the grain. They were living there because they had been expelled from their village and no one would allow them henceforth to reside with them in the communities. They were boycotted. "This is how it comes to pass that they are hidden away here, the beasts!" he said. These two were my first personal shaman acquaintances.

756 I met this worthy couple again many years after in Sapporo. They had built a little lodge just outside the city, near the road, and they were getting a living in the city by dancing and begging. One day my Ainu servant told me that a person had died in their lodge and would I care to go with him and see them? Upon going I found one or two friends had gathered there and thought it would be a good time to give an address. I spoke in Ainu on the Christian's hope. This pair of shamans, sitting there by the hearth, looked so earnestly at me and seemed to be so much interested in what I was saying, that I warmed up and kept at it for quite a long time. The man had his shaman's stick or wand in his hand. At length I saw him cast his eyes down and strike the hearth vigorously. And with a grunt, his wife also took her eyes off me. I then closed the meeting and returned home. As we were walking along, my man burst out laughing and said "Did you notice the pair of them fix their gaze on you, Sir?"

---

*Their photo is given at the beginning of this chapter.

"Yes, weren't they interested?" replied I. "Interested!" he returned, "They were trying to hypnotize you. But they were quite unable to accomplish their end. They had not the slightest power over you. You beat them!" It may have been so; I can not tell. Anyway, my man believed it. Strange to say, I could never after that day get near enough to speak to them. When they saw me coming, they always ran clean away. They were as much afraid of me as my servant was afraid of them!

I now no longer wonder that the Ainu shamans are called "persons with double life," for with them the subconscious life is regarded as the double one (objective and subjective). On a certain occasion I was passing a hut, when I heard a great noise coming from it. On stepping in, I found a wizard hard at it performing his magic spells. He was sitting at the head of the hearth holding a wooden wand in his right hand, beating time and emphasizing his words with it. He also at times beat himself with his hands. He had a fox-skull, decorated with fine fetish shavings, sticking out of his bosom. He was busy exorcizing. He was sending the demon of sickness from a suffering woman, and trying to find out the cause of it and tell of a remedy. And the people believed him, and also feared him. The shaman was in a trance and much excited. His eyes were wide open but they appeared to be glazed over with a sort of film, and he seemed to be looking far away into the world of spirits, without seeing anything material. As a matter of fact, he was self-hypnotized. On such occasions they tell me they see nothing but with the mind, and are quite unconscious objectively of what they themselves say. The careful listeners only understand their words and allusions. The shaman becomes the mouthpiece of his inspiring gods, who speak through him in a sort of dirge. As they do not speak to him, but only through him, he often does

756 not know himself what he is saying, and afterwards he does not remember (so he says) that he has spoken.

I saw the same man again one evening, standing by the head of another very sick woman who was lying on a stool by the fireside. Several women were sitting round the patient, holding her tightly with their hands, as though trying to keep life within her, and the shaman swaying to and fro, with an earnest look on his face and his eyes flashing light. He was trying to send the demon of sickness away. Some of the women about the sick one filled their mouths with water and blew it over her face and body. They also every now and then gave vent to their feelings by loud lamentations and weeping. Some held lights and others turned out the pots, pans and tubs and swept the house clean from end to end. In so far as I could see, this was the only good part of the performance.

757 I stated above that the shaman I saw at his work carried a fox skull in his bosom, well decorated with fetish shavings. Such skulls are for the purpose of divination. When in one of the interior villages I came across a man who was very angry because he had lost a *yen* (about two shillings). He had strong suspicions that a married daughter who lived next door had stolen it. Being a shaman in a small way, he called his daughter before him, so as to divine whether she was guilty or not, as she would not, of her own will, confess to the deed. Every married Ainu in the olden days kept a fox's skull on hand for divination, and was not at all backward in using it. This is how it happened that the father so quickly began to divine. The following is the way the ceremony was conducted:

The accused woman was brought into her father's hut and made to sit in front of him. He then reverently and with great ceremony produced his fox's skull, prayed before it and the fire, told of the loss, and asked for a true answer to be vouchsafed him. He next separated the lower jaw from the upper one, placing 787 the latter carefully on one side. He then set the lower part on the top of his head, teeth upward. This nicely arranged, he gently leant forward so as to allow the jaw to slip gradually to the floor. As it rested with the teeth turned downward toward the floor, the daughter was thereby proved guilty; but, should it have fallen with the teeth upward, she would have been declared innocent. She was called *akoniwokguru*, and this means "the person pointed out." But in this instance the oracle went wrong, for the yen was found a little later where the father had most carefully hidden it away himself! I verily believe the old man was angry at having found it, for he did not like having his beloved and thoroughly believed-in fox's skull proved to have played him false. But, like every other one of the lower divinities, the fox is supposed to have a double nature, one part being good and the other evil. And so they sometimes play pranks and practical jokes on people! Especially is this said to be true of the divine fox.

It may be of interest to translate a remarkable 539
Ainu story of a wondrous fight between an Empty- 754
House-Demon and three shamans. The Empty- 776
House-Demons were employed by the people to take care of their homes and property when they were away at work, hunting or fishing. So strong was their faith in these creatures, that it was not necessary to lock their homes when away. The present very fine and typical story shows how careful one ought to be in selecting his own personal devil, being sure to get hold of a good and faithful one. For even among the devils there are supposed to be good as well as bad ones. With regard to all of them it may well be remarked that "he who would sup with the devil must use a long spoon."

The translation now to follow is as literal as may 114 be. In some instances the sentences will be found to be short. But they are always very much to the point

114 and will give the reader plenty of scope for his imagination.

539 "The people of a certain village employed an Empty-House-Demon. These people had their winter houses among the mountains.* During the summer months these were left empty and placed in charge of the devil.

"One day two large luggage sleighs went from the winter quarters to the summer village to fetch goods. When they started to return they found the sleighs so very heavily laden that before they could reach home, darkness overtook them. In fact, they lost their way. As they went along, the leading sleigh passed through the courtyard of a house, but when the one following got just beyond the door a sound was heard as of someone coming out of the house. What could it be? Was it a devil or a man? Whatever it was, it came and laid hold of the arch of the sleigh and held on fast. Urge the dogs on as the driver might, they could not move, however much they stretched their necks out in pulling.

"The man therefore called to the sleigh ahead, 'The old people of this house desire me to spend the night here and have made it so that I cannot move on. There is no help for it, so I think I will stay over.' The answer came back, 'Very well. If you think so, stay on. It will be all right. As for me, I shall not stay.' And so he went to tell the news to his village friends.

"Then the man who stayed behind said to the demon, 'And so, as you wish me to spend the night here, you have brought my sleigh to a stand. Very well. Perhaps you will hurry in and quickly blow up the

---

221 *The Northern Ainu dwelt among the hills during
226 the cold weather for warmth in their pit houses. During the
262 summer they went to the seashore and lowlands to catch fish,
231 which was their "staff of life." The dogs also were fed on dried
251 fish the whole year through. When in Saghalien I saw the inside of the roofs of the houses crammed full of fine salmon being preserved by smoking.

539

fire. I will follow you directly.' As soon as the demon was gone in, the man spoke to the leader dog and directed him to the tying-up pole. Having arrived here, the man got out, tied the dogs up, and then arranged the sleigh. He then opened the door to enter, but at that very moment the devil seized and killed him. He next went outside and slew the two front sleigh dogs.

"Now at length the first sleigh arrived at home and the people came running together to hear the news. After this some men went down to investigate. On coming to the summer dwellings, they found that the man had been dead for some time. And they saw, too, that the dogs had been slain. The hinder dogs alone had been left alive.

"When the spring came round, the villagers took counsel together and said, 'Should this demon go on killing in this way right on to the world's end, will not the dead be very full of wrath?' And so they sought out three mighty shamans.

"Then all the people of the house, including the children, were taken out, and two brave, stout-hearted fellows were brought in to warm the drum over the fire. On the right-hand side sat a mighty old shaman; a little back sat another shaman; and on the left-hand side sat the least important young shaman.*

"Between these three shamans were placed the common people who had been allowed to be present. As the place was strange to the shamans, they had been careful to remove all the fire-wood to the back wall for fear of accidents. The demon himself was plainly visible to everyone. There he sat over in the right-hand corner of the room. As the shamans commenced

---

*It is well to note here that these five men, namely, the three shamans and their two servants, had a good time alone inside the house, preparing the furniture and mysterious atmosphere for the spiritual séance which was so soon to commence. As soon as they had made their preparations, the performance began.

539 their enchantments it was seen that he felt the influence of their spells so that he drew together much rubbish and covered himself up with a great cloud of dust.*

"It was now the time of sunset. It was growing dark and the ceremonial instruments were set in order.**

"The people then made a lot of tiny fires of fir branches about the floor. The drum sounded loud. The fires were put out. Then the three shamans performed in earnest. The demon also performed in like manner. He put much rubbish over his body and, taking some old torn shoes, held them before him, clapping them together. As the shamans performed, the gods were heard to come flocking over the top of the house. Their coming sounded like the wind blowing. Then was heard a whistling, as of an arrow from the gods as it came in through the smoke hole towards the demon.†

"Whilst the people were looking at him, the demon clapped before his body with the tattered shoes, and fended the arrow off. That god-sent arrow came against him, but he warded it off. The people saw the god-sent arrow sticking in the tattered shoes. '*Iha-ha-ha-ha-ha!*' roared the demon. 'They have shot the old shoes. *Iha-ha-ha-ha-ha!*' He laughed exceedingly much.

---

754 *As the séance proceeds, the shamans intimate to the people what they themselves see; or perhaps I should say, what they wish them to see. The people being now in a state of great expectancy, have become hypnotized and see just as is suggested by the shamans, who now hold them spell-bound. The devil is certainly present, for they can see him with their own eyes, and nothing can persuade them otherwise.

[242
778] **The ceremonial paraphernalia consisted of a drum, a drumstick, a small cap, a wooden wand, some animal and bird skulls, and some fetish shavings.

†The people were in such a completely subconscious state of mind that they would see or hear anything the shamans told them to. These shamans are tremendous spiritists and I have had a world of bother with them at times.

"The shamans then became very angry. Once more they performed. Again an arrow from the gods entered through the chimney hole with a whistle. The people then saw the demon clap some broken pieces of a wooden bowl in front of his body. The gods shot another arrow and he fended it off. That god-sent arrow was seen sticking in the wooden bowl. At this the demon raised another great laugh and said, '*Iha-ha-ha!* They have shot the ends of a broken wooden bowl; *Iha-ha-ha!*' He roared with laughter.

"Sleepless sat the people. Breathlessly did they watch. Then there came through the smoke-hole another arrow from the gods. The demon took some fragments of birch bark and clapped with them before his body. With a whistle it came and struck the bark. Yea, that divine arrow hit the pieces of bark. Aye, it struck hard and stuck in the pieces of that birch bark vessel. '*Iha-ha-ha,*' laughed the demon, 'they have even shot this broken old birch vessel. *Iha-ha-ha!*' And so he derided the gods greatly.

"The demon then covered himself with a great variety of rubbish. The glare of his eyes was to be seen from every quarter of the house, like glowing cinders. Just then midnight came and the gods of the greatest shamans were wrathful, and from that time they became quite unable to keep up with the séance.*

"At last the blood was seen to mount into the cheeks of the young and less important shaman. He looked very fierce. This little man performed with great vigour. He invoked the gods. He stood up. He struck lustily on the drum with a stick covered with hair. As the people watched, behold a snake came out of the end of it and fell to the ground. Quickly did he seize it with his hand. He beat the drum with it. The

---

*The powers of the two older shamans were now quite exhausted. The devil had beaten them at their own game.

539 snake opened his mouth toward the demon and said, '*Pish! pish!*'

"The eyes of the demon opened wide. The eyeballs struck right out from the middle of their sockets. They shone like fire and glared without blinking. Then there came a sword through the smoke-hole and fell upon the creature's neck. The head was severed from the body and rolled and bounded about the floor of the house. At the same time *swish* came an arrow from the gods and stuck fast in the chest of the demon. His whole body sank like a shadow into the earth and was not. Nothing was to be seen but the bare place where it had entered the ground.

"It was now daybreak. The séance was over. The villagers were now allowed in to examine the house. But they could find nothing more than a little stream of blood running along the end of the sleeping-bench. The devil's body could not be found anywhere.*

"Then the people gave to two of the shamans just the fine due, as if two men had been murdered. To the man whose gods had not been angered they gave the usual shaman's fee as well as the fine due."**

"Thanks to this séance, the people may now go on living serenely. Had it not been for these shamans—

---

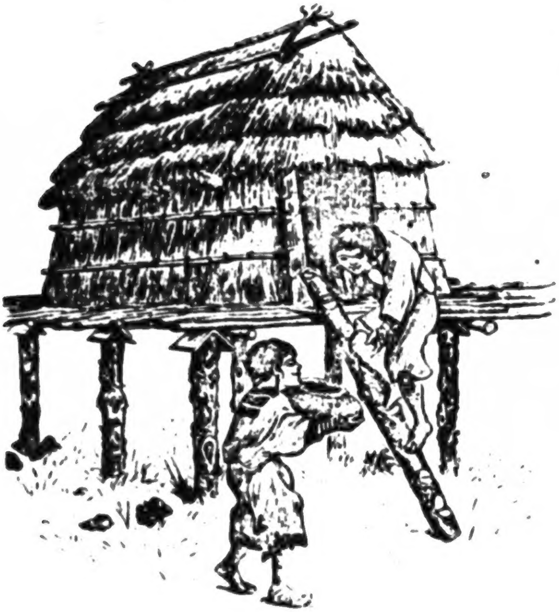
[754] *No wonder! These new-comers had not been hypnotised. Darkness was gone and daylight had appeared. For this kind of Ainu spiritist séance, darkness is absolutely a necessity. It is my belief that the shamans themselves made the red mark to deceive the people.

[465] **The ordinary shaman's fee consisted of old swords, robes, skins, lacquered vessels and such articles. I knew a female shaman who demonstrated over a sick young man once, and, as he had nothing to pay her with, she bagged all his clothes, even down to a nice new pair of woollen drawers he had lately brought home with him. She told him that the devil who was bothering him resided in these! And that he would die if he wore them again. I sent word to this lady, telling her that I was coming to see her about this. But I could never catch her at home! Could I have caught her, I would also have demonstrated and got them back. And she knew this.

if the devil had gone on forever in this way—would there not have been continued trouble?" 539

Thus ends this very extraordinary shaman séance. These are the kind of people among whom my lot has been cast. And I must confess that I have had hard times now and again to keep my end well up. Shamans have been after me several times and have tried to mesmerize me, and that in public, but have in every case failed. I, in my turn, have time and again gone after them, but could never catch them at home. The rascals! 114

343
488
417



OLD JAPANESE DRAWING OF AN AINU STOREHOUSE

[p.286]

CHAPTER XXXIII

STORIES OF LOVE, VENGEANCE AND WAR

The following touching story of love and vengeance was told by an Ainu who lived at Tsuishkari, near Sapporo, some years ago. He was born in Saghalien and returned there to die. The tale shall speak for itself, so what follows is a simple translation of it. 539 628

"In very olden times the place called 'The Broads' had a large population, but as time went on the people gradually died off, till there was but one family with a few relations left alive. It was a very bad, pathetic state of affairs. So few were they that this remnant lived together in one large house and had room to spare. The head of the family was a very beautiful woman named La Belle.

"Now, a well-to-do man who lived at The Hollows came to see La Belle, and was so struck with her incomparable beauty that he at once conceived an ardent desire to marry her, but she would have none of him. So he finally returned to his home in anger, very much disheartened. Alas and alas, the people living with La Belle still continued to die off one after another, and it looked as though they would soon become quite extinct. And they were feeling lonely and depressed. They thought it would be better for them if they were to leave their native place to go and dwell elsewhere.

"Having decided to migrate, they descended to the seashore and all sailed away and came to a place called Hill Bottom, where they landed and built a house to live in. After a little time had elapsed the men said to one another, 'We are becoming extinct rapidly. Let

539 us go on to the Ainu villages yonder and take wives to
628 ourselves. We can then raise up children, and later on return to The Broads and rebuild our village.' So spake they. But La Belle, who was the head of the family and who had formerly refused to marry the suitor from that place, could not be persuaded to agree. She met the men in argument and prevailed over them. She was so eloquent. They therefore went off to a place called Big River, and there set up another house. They also built a fine large storehouse which they filled with excellent salmon, well smoked. Thus did they make abundant provision for the coming winter.

"Now, the man called Archer of The Hollows—the man who wished to wed La Belle,—had returned to his village full of wrath and overcharged with a desire for revenge. Here he abode with a darkened brow and with a heart full of ire, plotting vengeance. During the following winter there was a great deal of snow and the weather was exceedingly boisterous. During all this windy, rough weather, La Belle and her company were imprisoned in their pit-dwelling, covered in and unable to get out. While they lived thus in fancied security, the man Archer went down with an axe and cut the supports of the storehouse, so that it fell to the ground. After he had made a complete wreck of it, he returned to his home and waited.

"The wind continued to blow and howl worse than ever after this, and a mighty blizzard came up. It was absolutely impossible for the men to get out of their dwellings to go down to the store for food. By and by they had eaten up all the food they had taken with them into the house, and had become very hungry. At last, however, the storm abated and they managed to dig themselves out to go to their food store. When they got there they were much surprised and deeply grieved to find that the pillars of the storehouse had been cut in two, and the building had fallen down. The

fish which they had so carefully stored away had been 539
eaten up by the foxes and pine-martens. They could 628
find but a very few remnants, which they carefully gathered up and carried back with them.

"Though they ate of it very sparingly, it lasted but a short time. By the time spring began to come, there was no food left for them to eat and they were very hungry. They all sat there in their dwelling in a state of woe, knowing that they were doomed to starve to death. So they—men, women and children—arranged themselves in order, dressed in their best garments, and decorated themselves with beads and other ornaments as though they were corpses prepared for burial. This done, they all lay down together. And so all died.

"After this, the man Archer, the would-be husband of La Belle, whom she refused to have, was ordered by his elder brother to go on a visit to Big River. On reaching this place, he found that all the people had gone to their summer—above-ground—dwelling and had there died of starvation. He then returned to his home and reported what he had seen. When the people of the other branch of La Belle's family heard about it, the men set off bear-hunting in that direction. Upon reaching the house, they saw that it had two separate hearths in it, but the beams were fallen down and scattered one over the other on the ground. And a little way off on the scrubland they found the great cooking pots lying on the ground.*

"By all this, then, we see how bad it was in those olden times for the men to be over-persuaded by the discourse of a woman. These things have the ancient ones reported for the instruction of their children."

---

*Ainu graves were formerly made in the forest, not far away from the dwellings. At the time of burial, pots, pans and other articles were laid on them for the dead to use in the future world.

539 831 When writing of earthquakes and their cause,* I mentioned a place called *Chirama Moshiri*, which means "The lowest world." About the time that myth was told me, old Mr. Kanturuka, whom I have mentioned in another chapter, gave me a splendid legend of love and war, in which that country is mentioned again, and in which great battles between the thunder gods are said to have taken place. As the legend is so very interesting and makes so many allusions to quite unexpected matters, I propose now to give a translation of it.

"There was a person who was brought up as a slave at a place called the 'Great Plain.' Once upon a time he heard it noised abroad that there was a Lady living at Black River, who was famous for her beauty. So one day, after he had cooked and eaten some food, this slave buckled on his belt, stuck a trusty sword into his girdle, and fastened on his helmet. Then he was taken up by the winds which arose from the head of the fire-place and swiftly carried through the roof opening. Here his guardian angels came down upon him with a mighty sound, and he went before the great winds till he arrived at the village of Black River.

"Thus he came to my Lady of Black River. When he looked at her, he found that she was weeping exceedingly. Shedding tears profusely, she said to him, 'The Gods of Thunder who have their dwelling-places in the heavens above are two in number, and the youngest of them persistently makes advances to me and is about to take me to wife. This being so, my dear Yaumbe, we cannot marry, though you have come for me. Nevertheless, I will cook some food that you may eat.'"

(The Lady said she would cook some food for her visitor. It would be considered a great breach of etiquette and very forward in a young woman to do such a thing for a bachelor, unless she was commanded to do so by her parents or guardians. This is perfectly natural, because part of the Ainu marriage ceremony consists in the act of the bride cooking food and giving it to her betrothed.)

---

*See Chapter XVII.

"After she had spoken thus, she swung a pretty little pot over the fire and put some of her choicest treasured-up food into it. She then dipped in her ladle and stirred up the delicious viands. Then she took a very pretty eating-vessel, which she set on a most beautiful tray, and, heaping it high, carried it to him and bowed profusely.

"Just as he had commenced eating, flashes of lightning, white and glistening, came through the upper aperture and played round the beams in curious forms. Upon looking up, he saw a Lady even more beautiful than the Lady of Black River, reclining in a white chariot." (The word here translated by "chariot" is the common word for cradle, but in this legend "chariot" suits the sense better. The chariot is conceived of as being suspended from above by means of strings and cords, in the same way as the Ainu women suspend their cradles from the roof of their huts.)

"Showing great anger on her countenance, she said with a wrathful voice, 'O dear Yaumbe, listen to me, for I have something to say to you. I am the younger sister of the Wolf God and the benefactress of my Lady of Black River, and you are being watched over by my elder brother. This being so, I am here to tell you that the Thunder God is angry with you for coming to visit this Lady and has determined to make grievous war against you. The war is near at hand. Although I am but a woman, I have come to help you. Get into my white chariot.' So spake the younger sister of the Wolf God.

539
831

"So he got into the chariot, and they immediately flew out of the opening above. The trappings of the chariot whistled and rattled. As they went on their way they skirted the mountains toward the source of the river, and proceeding along, saw white and black lightning playing about the clouds in the lower skies. As he was looking at it, he saw the aforesaid thunder god sitting in a black chariot. He was a remarkably small man. There, too, sat a little woman, who, without doubt, was his younger sister. She held a wand in her hand with which she continually struck first one end of the chariot and then the other, as they hung and swayed about over the mountain tops. The thunder god, having wrath expressed on his countenance, said, 'Look here, dear Yaumbe, listen well to me, for I have something to say to you. You have been making love to and flirting with the Lady of Black River, whom I have determined to marry myself. I take this as a cause for war. Be very careful, my fine fellow, for I will bring down your haughty looks. When he had so spoken, he attacked him vehemently with his sword, so that his blows rattled upon the sides of the white chariot. Thereupon Yaumbe also drew his sword and set upon the thunder god as fiercely as he was attacked himself. They fought with might and main. The black and white chariots rose and fell to meet the attack, so that the blows from the swords fell upon their sides and bottoms, sending forth clashing sounds.

"And now there was a tremendous roaring sound of thunder over the land and a mighty wind began to blow. They continued to fight with all their might both by day and by night. After the battle had lasted twice ten months, the God of Thunder said,

" 'I observe that as we fight upon this land on which men dwell, we are wasting and wearing out the country, for, as you know, its backbone (foundation) consists of rocks only; we ought therefore to be more careful of the world. Now then, come, the foundations (backbone) of the world above us are made of iron, let us go up there and fight. We may wage war there without any fear of spoiling the place.' So spake he.

"He then withdrew into the air and Yaumbe followed behind him. The younger sister of the Wolf God, holding the wand in her hand, continued to strike first one end and then the other of the chariot. The thin trappings whistled and the thick trappings rattled as the white chariot followed close upon the black one. The gates of heaven opened with a great noise, and after they had passed through were shut upon them with a mighty bang. Now, they saw things on this wise. A splendid country lay before them and a very beautiful waterway opened up to their view. On the banks of the river were forests of magnificent oaks, and the clouds upon the horizon were floating gently along. The Thunder God said,

"'This country is in truth the high heaven. Its foundations are of iron, so that even if we fight here for many years, we need have no fear of damaging it. This is indeed a place in which we may unsparingly measure our strength. So said he.

"Having so said, he set upon Yaumbe mightily with his sword, who also turned upon him as fiercely. Nevertheless, the edge of the black chariot clashed against the sword and warded off the blows. There was therefore only the sound of clashing iron to be heard. In the same way, the white chariot, also rising up and fencing with its floor, sent forth a mighty clashing sound. And now, fighting fiercely, they chased each other from end to end of heaven and back again, till at length they passed by chance over a metal house which was covered with a peculiar lid, and directly over this they stayed and did battle, whilst there came forth a voice from the inside of the house, which said,

539 "'Look here, O dear Yaumbe, and thou Thunder
83 God, I have a word to say, so please pay attention. It is indeed true that the foundations of Ainu-land are rocks, and it is also true that the foundations of heaven above consist of metal. But as ye continue to carry on your battle here, heaven has grown weary and waxed very hot, for the very reason that its foundations are iron. Ye ought to be careful. Now, then, come. Underneath Ainu-land there are six countries, and beneath these again there is another most beautiful land. Its name is *Chirama moshiri* (Lower world), and its foundations are earth. Go ye to that land and fight, for unless ye do so, our country with its villages will be completely spoiled.' Thus was heard the voice of God.

"Upon this the Thunder God sheathed his sword and Yaumbe also sheathed his. Then, as they entered heaven before, so now they went out with a rush. They passed down through space head-first like snipes, and, piercing the earth, went clean through six worlds. Having done so, they came, as they were told they should, to a truly beautiful country; without doubt this was the Lowest world to which they had descended.

"And now they chased one another from one end of the land to the other, fighting as before with might and main. Nevertheless, whenever and howsoever they fought, the black chariot rising, falling and swinging to and fro, warded off Yaumbe's blows with its sides and bottom, so that the result was nothing but the sound of clashing metal. In the same way, the white chariot also rose up and fenced the blows with its sides and bottom, like a shield. However much Yaumbe strove, he could by no means touch the God of Thunder. He therefore aimed at nothing but to cut the trappings by which the black chariot was suspended. Fighting hard with this intent, he was able after a time and by the help of God to sever them. So too,

all the trappings of his white chariot were cut asunder. 539
They therefore all fell down to the ground. Then the 831
Thunder God got out of his black chariot and came over to Yaumbe, walking by the help of his hands.

"Upon this the younger sister of the Thunder God wept and said, 'Oh my elder brother, you are a god; and if you would but marry a goddess, you would have no need to carry on this fierce combat with Yaumbe. Why do you set your affections on this lady of Black River as though she were the only woman? Now our charmed black chariot has been quite broken up and you are as one fighting without armour. Be careful or Yaumbe will slay you.' So spake she through her tears.

"After she had said this the sister of the Wolf god went out and fought against her. Then the Thunder God set upon Yaumbe most fiercely and he attacked him just as vehemently. Thus fighting together, Yaumbe managed with great difficulty to strike him now and then, so that his garments hung about him in rags. But he was not to be beaten; for he also in like manner cut Yaumbe's clothes into many pieces. Whilst things were going on so, a mighty sound, as if the very gods were coming, issued from the east of the Lower kingdom, and all at once the Lady of Black River, more beautiful than ever and shedding tears profusely, alighted and came to the side of the Wolf God. And now the sister of the Thunder God fought mightily, but after two or three mighty struggles she was cut down and slain. Her divine spirit roared loudly as it ascended into the skies. She went up to heaven a living goddess; and when she had departed the roaring ceased.

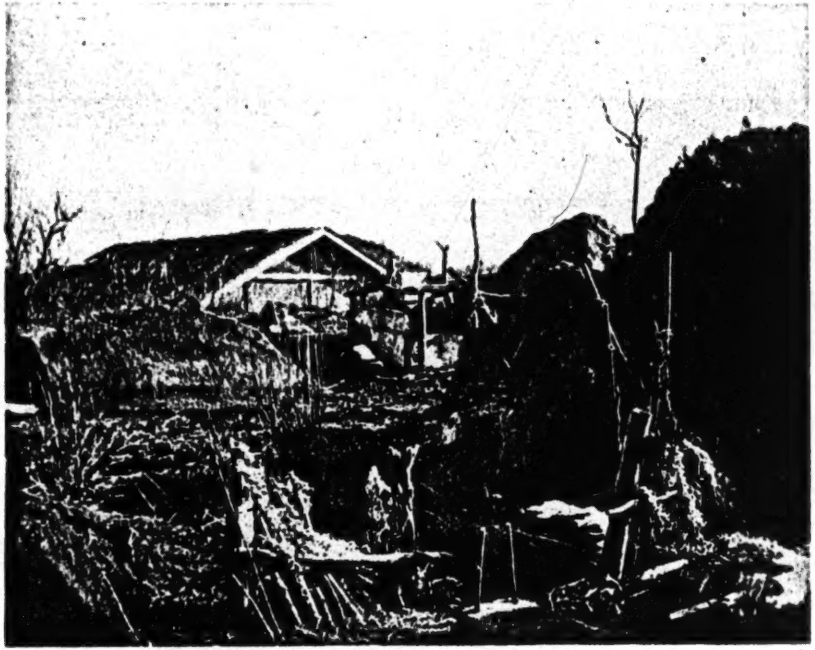
"After this, my Lady of Black River, in company with the sister of the Wolf God, came to Yaumbe's side, and the three fought together against the God of Thunder. After a time, and with great difficulty, he was smitten down and died. His spirit roared as it

539 went up; but, as it was impossible for him to go into
831 the western end of the Lower Kingdom (that is, to become extinct), his spirit ascended to the high heavens with a great noise. It went up a new god; then the sound died away and there was peace.

"When all was over, my Lady of Black River and the younger sister of the Wolf God saluted each other with their swords, and then after they had come to their own country and reached the village, the young Wolf Goddess said, 'As I am a goddess, I must take a husband from among the gods, but as you are a man it would be well for you to marry my Lady of Black River. Your guardian angel is the Wolf God. Henceforth fight no more, but when you have saké be careful to make fetishes and offer libations to the Wolf God.' So spake she.

"When she had finished speaking, she departed with a mighty sound. Then my Lady of Black River worked away with a willing heart and great pleasure, and, having prepared food for Yaumbe (made a wedding feast), heaped up a very pretty cup which she set on a lovely tray and brought it to Yaumbe, making many bows. After eating a little of it he pushed the remainder to her, and she, lifting it up with reverence, finished it. (This was the marriage ceremony.) Then, when the meal was over the Lady proceeded to set the house in order and they lived happily ever after."

778
226
342



A FISHERMAN'S CLUSTER OF FETISHES

CHAPTER XXXIV

A FIGHT WITH A MARINE DEMON

That many animals and birds were from of old first 262
worshipped by the Ainu and then killed and eaten with 782
due ceremony, and had libations of *saké* offered them 778
and drunk in their honour, and fetishes of wood made for and set before them, has already been mentioned. Many kinds of fish, too, were treated to special worship, as were also the gods and demons of the sea. In travelling along the coasts of Hokkaidō, even today, many clusters of fetishes may be seen where the Ainu push off their boats to go out fishing.

These fetishes are simply shaved sticks with the 778
shavings left attached and depending from the top, and 226
lifted up on high by being tied to poles. These are in some cases offerings and signs of prayer to the sea gods, that is to say, to the fish and marine animals. In some instances they are set up simply as propitiatory offerings. Some are to the sun, and others are to the wind and weather sprites. And thus we find religion and superstition, like the Siamese twins, ever together.

One day, now many years ago, we went to a sea- 226
side place called Shiraoi. We took a magic lantern with us, as I intended to give an exhibition that evening. Arrangements were made to have the show in the chief's large hut, and due preparations were made. Toward evening we found it would be impossible to get the people together, because a large number of the men, who had gone far out to sea in their boats early in the morning in order to spear sword-fish, had not re-

226 turned, and the women and children would have to be busy, as soon as the darkness set in, keeping up beacon fires along the shore as guides to the returning boats, and then help their fathers and husbands to land and cut up the fish and carry it home. It was indeed a busy and anxious time with them all.

226 782 The next morning we went out and soon found that the men had been successful. The boats themselves told us that, for when the men have been fortunate enough to spear a sword-fish, they dispose of their fishing tackle in a particular way, and ornament the boats with a number of fetishes. This is done as follows. The boat is drawn a good way up, well out of reach of the tide, the bow being placed facing the sea for relaunching as soon as required. The four oars are then stuck into the ground and tied together in pairs at the upper end and made to lean over the boat so as to form a sort of long tent, one pair of oars being placed at the bow end and the other at the stern. A long pole, which the men use in pushing the boat along through the surf and shallow water, is then laid across them in such a way as to reach from stem to stern. The spears and harpoons, together with the ropes and lines, are laid upon this pole. When this had been done according to custom, Japanese alcohol, called *shōchū* was on this occasion procured, one bottle for each. Then the men worked hard, decapitated the sword-fish and stuck it in the sand by the snout for worship. It seemed to me to be more or less an offering to its own spirit. That done, the creature was cut up and divided out.

226 [778] 527 After the alcohol had been procured and drunk, the bottles were stuck on the ends of the boat and row-lock pins, and many fetishes made and set about. The sea-gods were thanked for the assistance they had given in procuring such a fine fish, and the fish itself was greatly praised for suffering himself to be caught

226
133
501

A FISHERMAN IN HIS SEA-GOING FISHING-BOAT

[P.298(A)]

—so big and toothsome a creature—and asked to come 226
again at some future date. The fishermen were all 527
drunk and the other people feasting all day long, so that we had once more to postpone our lantern show.

When we got up in the morning, we made sure we 226
should have a fine time of it in the evening, when all had had their fill of nice fresh sword-fish, and so went round to ask the people to be prepared to come as early as possible to the meeting. But, alas, we were again doomed to disappointment. It happened in this way. There was one boat which could not get in with the others the night before, and the men were more than twelve hours late. The people had been very anxious about them, and we all went to the shore time after time to see if they were in view. I suppose it was the custom, for the Ainu, I found, saw the boat fully an hour before I could make it out. As soon as the boat arrived with its three men, the villagers were swept
under a great cloud, for the late comers looked as scared [776]
as wild cats and declared that they had had a fight with the devil.

These men I found sitting by the hearth in a very 539
woebegone attitude. They said that they had been 226
out with the other boats but were farther off in the 776
ocean than they. They were after a big swordfish, when a great sea monster put in an appearance quite close to them. "He had big, staring, black eyes and was very ugly and most uncanny. He came up from below and forthwith proceeded to attack us. A most desperate battle ensued and he began to spread his arms over the boat. The monster was round in shape and had very long tentacles. He emitted a bluish dark fluid which discoloured the water all round the boat, and the air around became very malodorous."

I told the men that I thought it was a big octopus, but they said "No, indeed, it was Satan himself." "There was nothing else to be done in the face of such

226
776
[539]
a thing but clear off as early and fast as possible." And, as for the odour, they were sure neither gods nor men were ever able to endure it. I left my three young friends very busy fortifying themselves with alcohol. No wonder we could get no meeting that night.

A great council was to be held that afternoon to hear the story, offer prayer with libations and consider the matter. No doubt those libations were drunk deeply and often, and many things said to and about the demon that evening. It was decreed that on the morrow the great "wild Dance," to be spoken of in another "echo," should be carried out. The reader will not wonder, therefore, when I tell him that we at once packed up our traps and went off to another village. The demon of Shiraoi discomfited us as completely as the marine fiend did those three men.

226
476
There is just one more word I would like to write about Shiraoi, before passing on, and it concerns two very fine men, who acted in an extremely brotherly manner toward one another in order to get a living. I knew them both very well indeed, and one became a Christian in later years and was a very faithful one till his end came. Though they have long since died, I often think of them with great admiration. One of them was unable to walk and the other was quite blind. They lived in partnership. The blind man carried the lame one on his back, and his friend directed him in his turn where to walk. The lame man did some carrying and the blind one made fishing nets. The lame man cut up bait for fishing and the blind man put it on the hooks. They used to go out fishing together, when the blind man carried his partner to and from the boat. Both could row well. And thus they were able to make a good living.

226
776
While conversing with some Ainu fishermen, I was told of two sea-rulers, one good and the other evil. They are brothers and their names are "Wild-Uncle,"

the elder, and the other "Peace-Uncle," the younger. 226
The elder brother is supposed to be of a very evil disposition, 776
and to be continually pursuing and persecuting his younger brother, who is benevolent and quiet and desires to live in peace and benefit the Ainu race. He comes and settles down in a place and brings quiet winds and good weather with him. Then it is that the fishermen launch their boats and go fishing. The elder brother is just the opposite. He desires to do all the harm he can, and so comes and chases his brother away. He causes the shipwrecks, so many of the fetishes seen upon the sea-shore are set there for him, by way of propitiation. Such is one Ainu version.

By some other Ainu the names "Wild" and "Peace Uncle" apply to the same being. In bodily shape he is like a very big whale. The legend concerning him is as follows:

"Once upon a time two men were out at sea fishing, 539
when they were suddenly overtaken by a severe storm. 226
As their boat was being swamped, they gave themselves to earnest prayer. Every known god and demon of the sea was called upon for help, but all to no purpose. By and by a very large whale, a whale as big as a mountain, was seen to rise out of the water and come gradually to the side of the boat and shelter it from the wind and waves. This was no other than he who is sometimes called 'Wild Uncle' and sometimes 'Peace Uncle.' He was known before that time indeed, but ever since this happened he has been honoured with the prayers of the Ainu, who also present him with fetishes."

When I was getting the information about the swordfish, the fight with the devil, and the wonderful deliverance vouchsafed by the whale, as mentioned above, the man gave me some information about divers and pikes. He told me that pikes came originally from

539 226 the scales of a snake, and divers from the entrails of a pike. What he said was this:—

"The scales of a snake formed themselves into pikes 773 and this is a true account of their origin. As both gods and men detected a snaky flavour when they first tasted the pikes, they refused to eat any more, so a god came along, who killed some of them, and said, 'How is this? You are not at all good fish, for you can not be eaten.' He then tore their stomachs open and threw the entrails away. But, as it was impossible that the entrails should come to nothing, they turned themselves into divers. Then the gods took some pikes and boiled them and found them to be of a very nice flavour. Ever since that time both gods and men have eaten of the pike kind." It may be added here that, according to my informant's ideas, the pike family is very closely related to the trout and includes it.

But to return to the swordfish. A friend told me the following remarkable story about them:

539 226 "One day two gentlemen went out together to spear swordfish, and at length managed to harpoon a very large one. He was so lively and strong that he dragged the boat from one end of the ocean to the other. They tried hard to hold on to him, till one of the men fainted and was dragged overboard and drowned. The other one hung on to him, however, so that big blisters came up on his hands. He then cursed the fish and said, 'O thou wicked swordfish, I will now cut the line which holds thee. As the harpoon head is made of iron, thou shalt suffer much from the noise of clinking iron and grating bones within thee. As the line is of hemp, a plain of hemp shall grow out of thee. As the rope is of linden bark, a forest of linden trees shall grow on thy back, and when thou diest thou shalt become an island.' And so it all happened. The island was made and birds and animals came to in-

habit it." Thus we have another illustration as to how worlds were brought forth. 535
226

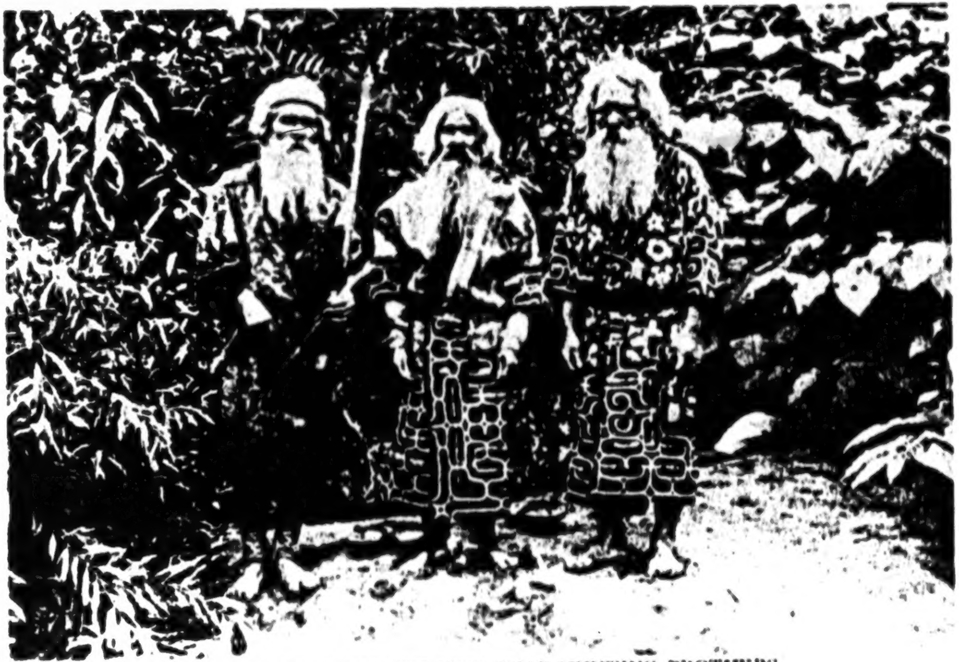
Many of the people would not, I found, eat eels, and when I inquired the reason I was told it was because they were so much like snakes. The tale was this:

"In ancient times, when the divine Aeoina was upon this earth, fish were so numerous in the rivers that the people were able to catch more than enough to live on. But the bears multiplied so greatly that they came down from the mountains and killed the salmon so fast that they became very scarce indeed. It was so bad that the people stood in danger of being starved out. Then men were very angry at this state of things, and came and accused the bears before Aeoina. Upon hearing of the trouble, the Divine One smiled benevolently and said, 'Fish were made by God and placed in the rivers in the beginning for men and animals to eat. But the bears are taking too many. What then shall be done to help you and keep those animals from killing the fish off? I will look into the matter.'

"He then returned to his house and twisted straw and grass into wisps which he caused to become eels. These he placed in the rivers. When bears next came down from the hills to catch fish they saw these long creatures creeping about. This astonished them and put fear into their hearts, so that they ran away again and let the fish alone. The people were then once more able to catch fish and eat."

214
291
137

[P.304]



CHIEF PENRI AND HIS TWO BEAR-HUNTING BROTHERS

CHAPTER XXXV

A GRANDFATHER, GRANDSON, DEMON AND DEMI-GOD

Thus runs this very remarkable old world story:

"I was brought up by my beloved, aged grandfather, and we lived together. He was a man who spent his days hunting seals, which he brought home for our daily sustenance. On a certain occasion when meat had become scarce, he set off again to hunt. But when he returned at his usual time that evening, I saw that he had made no kills. On entering the house he said, 'I went to my usual hunting grounds where I have hitherto never failed to get seals, but today I was surprised to find that there was not so much as one to be seen. But I could hear far out at sea the cries of many, both male and female animals. This being so, I thought thus within myself, "The old seals have evidently migrated to some other island and thus it is that I am unable to meet with any. This is the first time I have ever been unsuccessful."' So said my dear grandfather. Hearing this, I retired to bed but could not sleep, through having an ardent desire to go off to the place where he said he had heard the animals crying.

"Before very long, as I saw my grandfather was sleeping quietly, I went down to the seashore. Here I found the boat which he used in his hunting. This I quickly laid hands on and entered. I pushed off, and directing my course toward the offing, I rowed straight on. By and by I saw an island in the distance, to which I steered. I rowed hard till I came near and found a landing place. On looking round, I soon saw that there were many seals there.

"Immediately upon landing, I saw a mean-looking man coming toward me from the western end of the island. When he got near me, he spoke in a somewhat hostile manner and said,

" 'Wherefore hast thou come hither? On this island there dwells an exceedingly evilly-disposed demon-god. It is a very dangerous place for thee. Why hast thou come? Hide thy boat at once in yonder cave among the cliffs, and put the two seals thou hast taken there also. When thou hast done this thoroughly, hide thyself and keep quiet. See, the very dangerous demon-god I have mentioned to these is close at hand. Hasten! Be quick! Hide!' Along he came and I very soon heard his voice from my hiding place. He came close up and questioned that mean-looking little man and said,

" 'What is this? Whose boat is this?' 'Oh,' replied the other, 'that boat is mine. Look at the mooring cord in it, and you will see that it was made by twisting with the left hand, as men make cord, and not by being twisted to the right as the gods make theirs.' 'Yes, that may be so. Indeed, the boat may be thine, yet it seems to me to have a human smell about it.' 'Oh, indeed!' the little man replied, 'thou knowest me and my name. Am I not called Yairespo and am I not a super-man? In truth I am a demi-god, being half god and half man. This accounts for the boat and cord being made so and the fact that there is also the smell of a man about it.'

"Then that wicked demon-god said, 'Ha, ha, ha! O Yairespo, thou art indeed a mighty magician. And so thou hast done this, hast thou? For this deed thou and I will this very day measure our strength.' So spake he. When their conversation had ended and

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

the demon had gone away, Yairespo said to me, 'Boy, 539 flee towards thy home as quickly as thou possibly canst. As thou passest the headland of this island, [778 go ashore and cut one piece of alder wood and another of birch. 824] With them whittle the fetishes and stick them on thy boat. Then make another fetish out of the tree called *sita-ni* which is the particular magic tree of the wicked demon-god. And all will be well. From the days of my early childhood thy grandfather and I have been very close friends. This is the reason I have made known to thee the great danger thou hast run into by coming here. When thou passest through the midst of the sea on the journey homeward, thou wilt surely hear behind thee a great noise of gods fighting. When a little shower shall fall upon the boat, know thou that I shall then have been wounded. Again, as thou goest farther away from this place and art getting nearer to thy home, rain will descend upon thy boat from above. When this happens, know thou that I shall have slain that very wicked demon-god. Thy grandfather is much concerned about thee, as thou hast been absent so long, being in this direction. Yea, he is much disquieted about thee. He has departed from his house and now, behold, he stands at the very end of the path nearest the sea and is looking hitherwards. Knowing that I dwell on this island, he is looking up to Heaven praying, with his thoughts to me-ward, seeking my help for thee.' So spake he.

"I saw my grandfather's prayers standing in the clouds above like a rainbow. Their influence—their efficacy—stretched over the sea, from one end to the other, for my good. For me did his prayers wend their way.

539 "So I steered my boat along under the rainbow.* As I drew near to land, I saw my dear old grandfather standing on the sea-shore, leaning on his staff. His chin was raised up toward Heaven and he was praying very earnestly. Although I landed close to him, he saw me not. Seizing a seal with each hand, I carried them to him and flung them down at his feet. He was so suddenly and effectually startled at this that even I myself fell backward. Then only did he perceive me.

"Much pleased, he patted me on the shoulders and tapped me on my bosom. Lovingly he chided me, saying, 'Oh, why didst thou go to yonder island? Had not my friend Samaikuru (Yairespo) been there to help thee, I should not have seen thee in the body again.' We then went home, where I flayed the two seals, cut up some of the flesh, cooked it and gave my grandfather to eat. After he had eaten, he blessed me and said, 'I am now very old and nigh unto death. When I am gone, do thou go seal-hunting. Go anywhere but to the island whence thou hast just escaped, for that is a most dangerous place.' With that the end came."

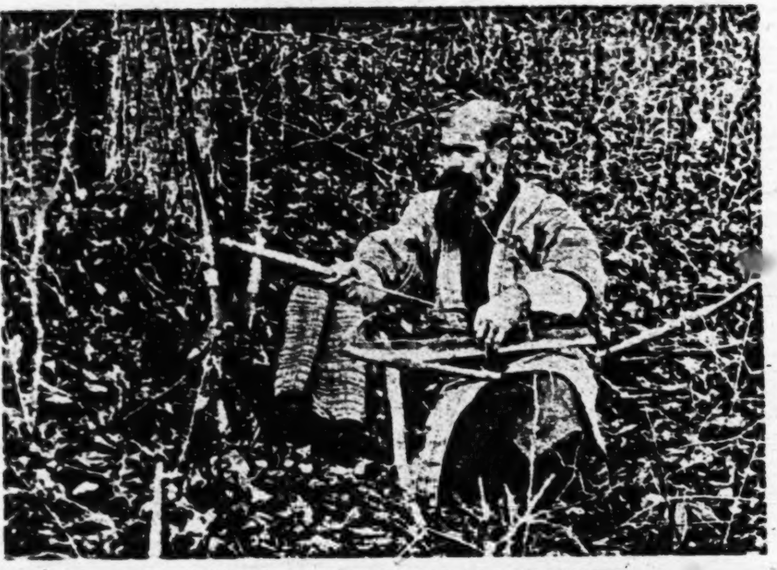
---

*I may mention here that the Ainu believe when they see a rainbow that it is a bridge over which the gods hold discourse together.

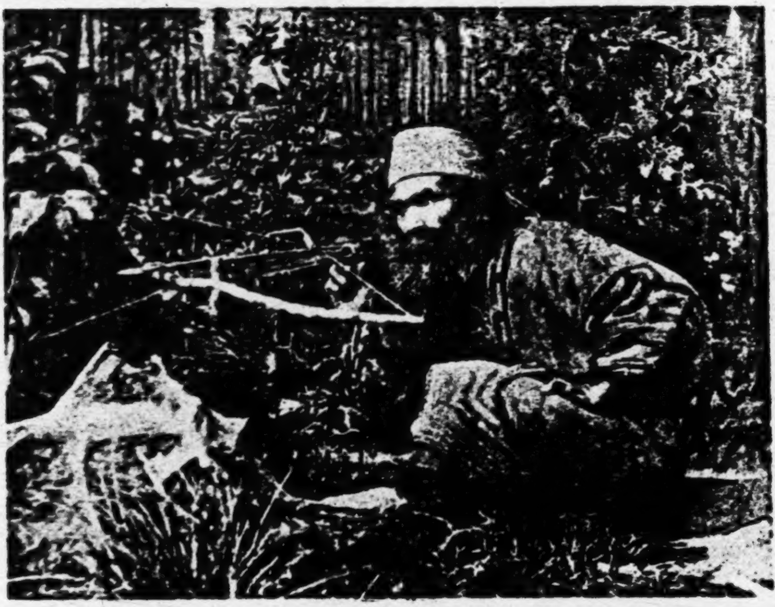
2: Batchelor M-5 (1877-1924)1927

AB6 Ainu AB6

224
411
133



SETTING A SPRING-BOW IN A BEAR'S TRACK



SETTING A SPRING-BOW IN THE RUN OF A FOX OR OTHER ANIMAL.

[p.308 (A)]

CHAPTER XXXVI

ABOUT HUNTING

The Ainu men were great hunters, and, although 262
fish and marine animals constituted the staple food,
as a rule they lived largely on meat, bear's flesh and
venison being the most plentiful. Both were greatly
relished. The venison I much enjoyed when I could 600
get it, but I could not endure either the smell or flavour
of Bruin. Chief Penri's wife, Orosia, was looked upon
as a wonderful woman by her people, for when she
was quite a small child she took her father's bow and
arrows and went out and shot a fine deer she discovered
feeding near her home. Her brother's name
was Yuk-no-uk, i.e. "The Deer Catcher."

The old Ainu showed great wisdom when selecting 312
sites for their villages. The first thing they considered 361
was the question of good drinking water. They
would not build unless there was plenty at hand. Close
by Penri's hut there was one of the best springs of
very cold water I have ever come across. The next
thing they thought of was the salmon rivers, along
the banks of which, but not too near, they built their
homes. They seemed to shun the lowlands as being [823]
unhealthy.

One of the chief's brothers was a mighty Nimrod, 224
and, like the other hunters, made poison with which to 278
tip his arrows. The poison I knew him to make was
from the roots of aconite, but, as accidents have sometimes
occurred from its use, the authorities forbade its
manufacture. Penri's brother once made some for me
and explained just how it was done. Prayer was to be [722]
said at every stage of its production. He told me that

224 the roots should be dug up in the spring, peeled at once,
278 and then put in the sun to dry. When well dried, they were pulverised between two stones. Some tobacco leaves and, if possible, a capsicum should be soaked in water and the powdered roots moistened with the liquor. He also told me that a little fox's gall should be added if procurable, for this rendered the poison very efficacious. But I have a suspicion that the gall was added through superstition, the fox being regarded as a particularly able creature. When made, it was put again in the sun to dry and then stowed away, wrapped up in a leaf and a few fetishes, till needed. When wanted for use, it was again pounded and made soft, and sometimes mashed spiders or some part of the water scorpion added. The poisonous part of the "Jack-in-the-pulpit" (*Arisaema*) was also used in its manufacture. Some of the men buried it in the ground for a few days, for this was said to add strength to it.

When a person wished to know whether his poison was good or not, he applied a minute particle to his tongue. If right, it was said to produce a peculiar sense of tingling first and then numbness. If too much was taken, it caused drunkenness and sleep. No grease of any kind was used to keep the poison moist, for it was said to be unnecessary. Others tested it by placing a little between the third and fourth fingers of the left hand. It here caused a burning sensation. If the poison touched the lips, the skin very soon peeled off, I was told.

When applied to the arrows, a person first dipped the arrow-head (which was generally made of bamboo) into pine tree gum; he then carefully stuck the poison into the proper place and pressed it well home with his thumb. When this had been done, he once more dipped the arrow-head into the gum, then tied a leaf round it for protection and placed it in his quiver.

The following legend concerning this poison which was 539
used by the Ainu is well worth reciting here. 278

"This is the origin of aconite poisons. They are divinities and two in number. They are husband and wife and formerly dwelt in Paradise. Now when the Divine Teacher came down from above, he brought them with him for men to use in hunting. The name of the male was *Kerep-Turuse*, i.e., 'Scrape and Infect.' It was very strong, a mere scratch with it causing death. The name of his wife was *Kerep-Nove*, i.e., Scratch and Stagger.'

"This was a slow poison and gentle in its action. When used, it was placed upon the arrow and twisted round the points so that a large piece was taken into the body of the victim.

"The manner of using the male poison was as follows. The hunter would place a little on the arrow point, go and find the track of an animal, offer prayer and shoot in the direction it was found to have taken. If he did so, the arrow would go on and on till it came upon the animal and then strike it dead. Such arrows had life in them and so heard the prayer and did as requested. But, alas, no one now knows how to make the poison. The knowledge was lost in this way.

"Once upon a time, a hunter took some arrows 539
laden with this kind of poison, and went and found 278
deer tracks. Upon seeing some freshly made ones, he 224
took an arrow out of his quiver and prayed to it thus: 'O Thou Divine Arrow, thou art indeed a noble deity, go thou along this track and kill the deer which passed along it yesterday.' So saying, he shot the arrow, which went on and on along the track. But as the deer had passed along a whole day before, it was unable to overtake it, and so fell to the ground exhausted. The hunter followed it up, and when he found it, he trampled upon it in a rage and said, 'O thou Arrow, thou art altogether too weak, thou couldest not

539 even catch a deer which passed along this way so recently as yesterday. I will carry thee no more, nor will 278 224 I offer thee libations.'

"Upon this, all the arrows dipped in that kind of poison took their departure to Paradise again in wrath, and have not been seen since. Although arrows may have some of this poison yet put on them, they are quite ineffectual, inasmuch as this divinity is still [822] angry. The poison the men now use on occasion is the female; hence it is that the arrows carrying it sometimes miss their mark and are also so slow in killing animals."

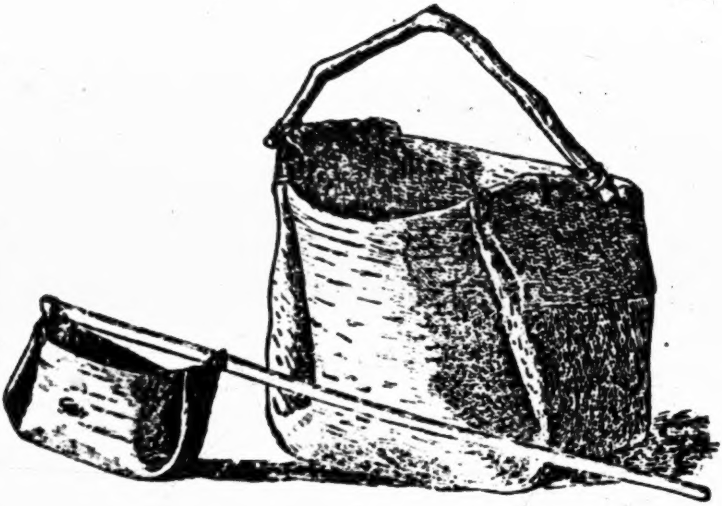
Deer stalking was an occupation much beloved by this people. Even the women took part in it at times when game was plentiful. But since the introduction of guns, both deer and bears have become remarkably scarce. When out for deer, the men used to carry a little decoy called *Ipakke-Ni*, i.e., "Call-wood." It consisted of a piece of wood made in the form of "horsing irons," such as are used in caulking ships. With these they made a noise which sounded like that made by boys sometimes, when they blow a blade of grass between their fingers or hands. This attracted the notice of the quarry, and they approached the sound to see what it was, and were then shot.

Dogs were employed in hunting the deer. They were taken in packs, which were so well trained that they would not attack and kill the deer, but surround and stand by and keep them at bay till the hunters came up and shot them. Many deer also were taken by the bows which were set in their trails on the mountain ridges.

821 When the people were about to set out hunting, they would not talk about previous hunts or tell any stories connected with them. They said it was unlucky to do so. But why so, I could not find out. So, too, I found that when they were about to take a journey by

sea, they were very loth to speak about previous 821
journeys or of any sea adventure. When the women went to work in the harvest time, they would never tell stories of the sun, moon or stars, for fear these luminaries should be offended and cause it to become so dark that they might lose their way home. So superstitious were they all.

Pine-martens were caught by snares very like those 224
set up in England at times to take rabbits and hares. They were placed on the trunks of trees which had fallen across streams, and at the holes in which these animals lived. The spring bows which were used for killing the larger animals stood first in importance, and after them came the traps for catching foxes, racoons and otters. They were all made of wood and were very simple.



OLD MRS. PENRI'S WATER-BUCKET AND LADLE

CHAPTER XXXVII

THE PINE-MARTEN, ADONIS, AND SKYLARK

Among the wild flowers of Hokkaidō, the Adonis 137
is regarded by the Ainu as one of the prettiest, if not 824
indeed the prettiest of all. According to them, its
beauty is accounted for by the fact that it is supposed
to have once been a goddess—the daughter of one
of the deities who are said to have the rule in the skies
next to this earth. The pine-marten also, which is [136
a very important little animal, is thought to have had 825]
his origin in Heaven.

The adonis is, without doubt, a very beautiful flower. It is of a bright yellow colour and blooms before the green leaf appears. It is a real harbinger of spring, joy, and warm weather. It is the very first flower to blossom here in Hokkaidō, and may sometimes be seen in secluded spots, where it is sheltered from the wind, even before the snow is all melted. I have sometimes dug it up as early as the end of February, while in March it is very abundant. It is this, perhaps, which causes the people to love it so much. Indeed, they regard it with quite as much affection as the children of England do the snowdrop.

The legend regarding the first appearance of this 539
flower in Ainu-land is well worthy of consideration, 824
for it is both pretty and instructive in its teaching. 825

"The divine pine-marten is a god who in the beginning had his home in Heaven. But he came down from above and took up his abode among the Ainu. Here he stands very high indeed among the deities

539 of the earth, and the people should treat him with
824 great reverence. Now, from very ancient times there
825 has never been another lady so beautiful in every respect as the daughter of the god who lives in the Lower Heavens. This deity one day called his daughter to him and said, 'There is no god upon the earth higher and more honourable in rank than the pine-marten. You, my daughter, must wed no other than him.' The goddess said she would obey her father, and so it was settled.

"The pine-marten, having then been notified of the arrangement, went up to Heaven to receive his bride. Upon his arrival, the young lady set to work diligently to prepare her trousseau, and when the day arrived for the marriage to be celebrated, set the houses in proper order. After all had been properly prepared and the preliminary ceremony performed, while the wedding feast was well in progress, the young goddess quietly left the house, as if to fetch something she had forgotten. But she did not return.

"After a time, the pine-marten went to look for her. He searched Heaven and earth and the sea, but it was all of no avail. By and by, he heard it rumoured that she was hiding among the grass upon the earth, and, after a further search, found her. He was very angry when he saw her, and trampling upon her with his feet in a great rage, said, 'Oh thou wretched creature, why didst thou slip away and hide thyself among the grass? As thou hast thus disobeyed thy father and run away from thy home, I will punish thee most severely. Thou mayest no more go to thy Heavenly dwelling but must live in this world only henceforth. Thou shalt now be turned into a plant.' Having thus crushed her under foot with all his might, she was changed into a flower and she was called Adonis (Kunau).

"It is because this plant had such a high origin, 539
having been once a goddess, that the adonis is such a 824
beautiful plant, the most handsome flower in existence. 825
In the beginning it truly lived in Heaven and was a goddess of great beauty. Though she was formerly lovely in every way, being a deity, yet because she fell from her high estate by disobeying the wishes of her father, she became a plant of the field. Thus was she punished.

"As, then, the pine-marten is known to be such a 825
grand and noble deity, his skull must be nicely wrapped up in willow shaving when he is killed, and carefully and reverently kept as a charm. When he is freshly killed, the men must take his head and worship before it, saying, 'O thou divine pine-marten, we know that thou art a great lord; henceforth kindly bless us; keep us, and be thou our god.' If one does this in a reverential manner, this divine animal will indeed bless him and make him prosper greatly."

The great danger of disobeying one's parents or the 539
gods is also made manifest in the legend of the skylark. 825

"In the beginning the skylark had his home in the heavens above. One day the God of heaven sent one of these little creatures down to the deities of the earth with a message, telling him to return that same day and not loiter about. But this little fellow found Ainu-land such a very nice place that he stayed and amused himself there till it became nearly dark, so that it was too late to go back that night. The next day, thinking to ascend to Heaven, he got up and flew above the earth. When he had ascended 240 feet above the ground, the true God met him and said,

"'Why was it that when I sent thee with a message and told thee to return the same day, thou didst disobey me and stay away? As thou hast done this and failed to do as I told thee, thou shalt not come up to Heaven, but must return to Ainu-land and remain

539 there. Shouldst thou rise above the earth with the
825 intention of entering Heaven again, thou wilt find that thou will not be able to go up more than from 120 to 240 feet from the ground.' So spake the God.

"The skylark was very angry and commenced to argue and storm, saying,

"'O thou true God, it was because Thou didst make the world so beautiful that I stayed a little too long looking at it, and dost Thou punish me for that? Even so, I will return to my home in Heaven.' So saying, he argued much and long. But God would not assent. Therefore when these little birds fly daily up toward Heaven in anger, they can not go higher than 240 feet at the most. So they stay there and storm. Yet God will not allow them to enter. So they return to the earth, making a great noise. Again and again they ascend and storm away at God, but He will not allow them to go nearer. Even at the present time, when the summer comes round, they often go up to the limit of 240 feet and abide there a very long time storming. Then they return to earth and amuse themselves. It is on account of their storming so much that skylarks are called 'arguing birds,' or 'answering back birds.'"*

---

*Here is an amusing cutting I one day took out of the "Japan Advertiser," and which I think well worth quoting at this place.

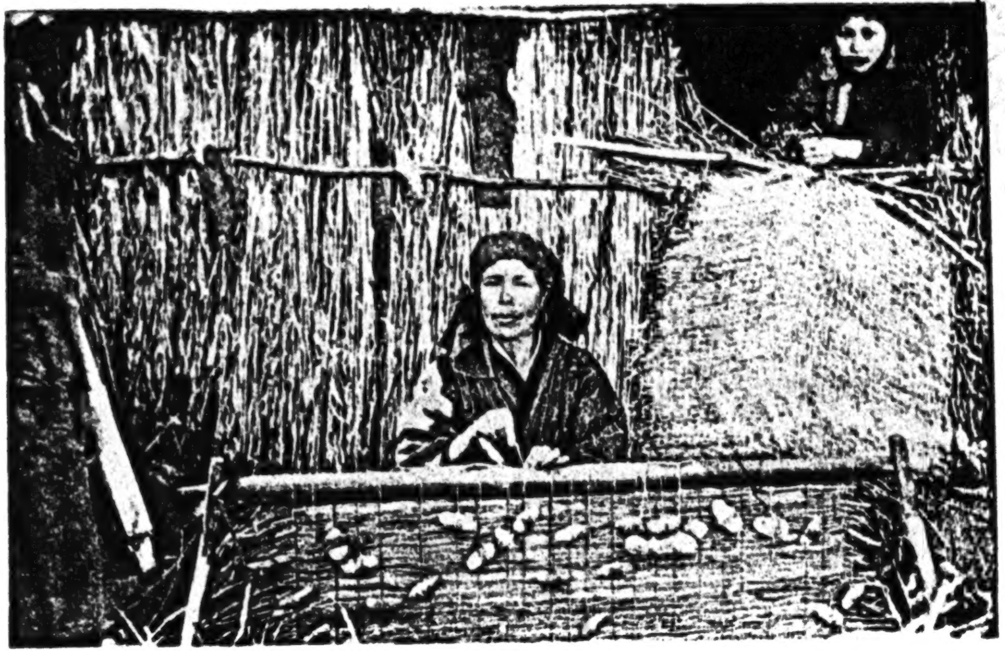
A little daughter of the slums, on her first day in the country, saw a lark motionless, high in air, pouring forth its lovely music. She listened a moment, then she ran to the matron.

"Oh, Miss May," she said, "there's a sparrow up there, and he can't git up and he can't git down, and he aint doin' nothing but holler about it."

[P. 318 (A)]

285
417

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6



MAKING A MAT

CHAPTER XXXVIII

A GOD AND A MAN CONTEST IN MAGIC

The ancient Ainu appear to have been gifted with 789
wonderful imaginations, which they used largely at times. The following piece of lore is a very good specimen thereof. We find that in this particular trial of magical power, neither the god nor the man treated his opponent with much respect, and that the god himself was exceedingly human and needed to be converted. The story is in the first person and it is the celestial being himself who actually tells it, even against himself. It is very interesting and, of course, contains its moral, which the listener is wisely left to draw for himself.

"I am a god—a god of the high heavens. A very 773
large number of deities have their homes here. When 776
the time came for me to marry, I looked about my 789
dwelling place for a bride, but I could not find even one among the daughters of heaven beautiful enough or of sufficient goodness for me to wed. They were all unfit to mate with me. Now I one day heard that in the lower regions where men dwell, there was a very beautiful young woman who, although she had the face of a mere human being, would do well for me. She was the younger sister of a man called Shamai. Her I made up my mind to wed.

"Having thus settled in my mind to take her to wife, I went down to the lower regions and marched up to the home of Shamai and his lovely sister. Outside the
house there were many poles set up horizontally, over [251]

773 which pairs of salmon were hung for winter food.[*]
776 But neither Shamai nor his sister was at home. They
789 had gone away among the mountains to hunt bears.
[251] So I entered the house and sat down to think. This is what I thought: 'Shamai is but a mere man and must, of course, be far inferior to me in magical power. I will turn myself into a salmon and try him.' So I went out to the poles where the fish were hanging to freeze. I took a pair of very fine ones off a pole and threw one of them away. Then I turned myself into a salmon just like the one I had cast off, only perhaps a little better, and joining myself to the remaining one by my tail, hung myself up with it and waited.

"After some little time had elapsed, Shamai and his beautiful sister returned, each bearing a great load of fat bear's flesh. This they brought and laid down outside the house. The young lady soon hastened in by the door, while her brother stayed at the east end window[**] and handed the meat in to her through it.

"Shamai and his beautiful younger sister were very tired indeed after their hunting, so they sat down quickly and made up the fire. Presently the brother said, 'We have eaten nothing but bear's meat of late, and I am getting tired of it. How would it be to bring in a salmon for supper?' The sister then came to where I was hanging on the pole and, after carefully looking about for the very best fish, selected me. She then took me down and carried me into the house. Seeing me, the brother said, 'This fish is a very fine one and is frozen very hard and will be chilly eating. Let us thaw it.' So the young lady tied a string to my

---

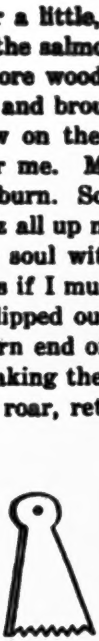
[*] Salmon were thus hung up by the people outside their homes to freeze for their winter food. Dogs also were fed on them.

[**] I have already stated elsewhere that the east-end window and the region by it is held sacred. It is as sacred to the Ainu as the chancel end of churches to many Christians. It is the place of light, and all game and precious things are sent into the huts by way of this window.

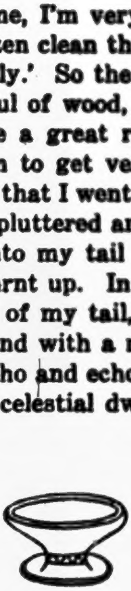
tail and hung me upside-down, suspended from the pot- 773
hook over the fire. And I found it very warm there. 776

"After a little, Shamai said, 'Come, I'm very hun- 789
gry, and the salmon is thick and frozen clean through. Put on more wood and cook it quickly.' So the sister went out and brought in a big armful of wood, which she threw on the hearth, and made a great roaring fire under me. My poor head began to get very hot and then burn. So fierce was the fire that I went crack, snap, phiz all up my back. My fat spluttered and flew out. My soul withdrew right up into my tail and it seemed as if I must soon be quite burnt up. In haste, then, I slipped out through the end of my tail, broke the eastern end of the house roof, and with a mighty shout, making the world echo and echo and echo again with my roar, returned to my own celestial dwelling-place.*

[415]



A HEARTH-RAKE



AN EATING-BOWL

"I was very angry at this and said within my heart, 'That thing of a Shamai is a creature of the miserable earth; he was born a despicable Ainu. As for me, I'm a mighty god. I really thought that that beast of a Shamai, having been born a contemptible man of the earth, would be far inferior to me in the powers of magic. But he has beaten me this time; and I won't stand it.' I was exceedingly angry and determined to go for him again.

---

*The mere man got the better of the celestial being, who was sent off badly discomfited. Thus the man won the first magical contest.

773' 776 789 "So when the time came, I once more descended from my heavenly home and went to Shamai's house. But he and his sister were again out in the mountains, hunting bears together. Well, I arrived at their empty house. I entered and took Shamai's very own personal eating bowl down from the shelf and examined it. Presently I hid it carefully away and transformed myself into another exactly like it and set myself in its place upon the shelf. And so I sat and waited. Presently I heard their footsteps returning in the distance. On they came as before, the sister hastening in through the door and the brother going round to the east end window to hand in the meat. There were two very large bundles of it. They were both tired after their hunting and the walk home with such big loads, so they sat down and made a nice big fire. Presently Shamai said to his sister, 'Did you wash my eating bowl before we went out this morning?' 'No,' she answered. 'Well then,' he said, 'make some water scalding hot and give it a thorough washing.' So she rose and hung a big pot full of water over the fire. As soon as it was properly boiling, she took her brother's bowl down from the shelf. Then I thought, 'Well, if she puts me into that boiling water, I shall certainly be killed.' But she did so. She tossed me right in. I sunk a little way down and then slipped out as quick as lightning and rose up from the water. Through the west end of the roof of the hut I escaped with a mighty crack and went up to my celestial home with a tremendous bellowing sound. Aye, it was a narrow escape!

"I came to my house and entered in. I sat down in wrath and thought thus, 'I imagined that Shamai, being but a poor worm of a man, was greatly inferior to me in magic, as I am a god of heaven. But I have again found him my better.' Oh, how angry I was! Now I made up my mind to have no more jesting, but go for him in earnest. I would pay him a visit openly

and appear in my celestial body. So I dressed in my 773
heavenly raiment and went down. I came to Shamai's 776
house and stood before the door, but, being still full 789
of wrath, I could not bring myself to enter as a guest. So there I stood and waited.

"Soon after, Shamai's beautiful sister came out to me and said, 'If you do not like to enter our home and stay as an honoured guest, being angry, I will not ask you to come in. But look over yonder. See! Look at that beautiful house of mine; it is made of silver. Do you see it? Go in there and sit down. You may stay there.' So I entered the pretty little silver house, it being now nearly dark, and sat down. And there I stayed. Anger was still rankling in my breast. To myself I said, 'I am a great god, but that mean Shamai is but a man, low-born and in every way earthly and contemptible. Yet he has beaten me in magic.' Thus I sat there in anger thinking as to how I might meet him.*

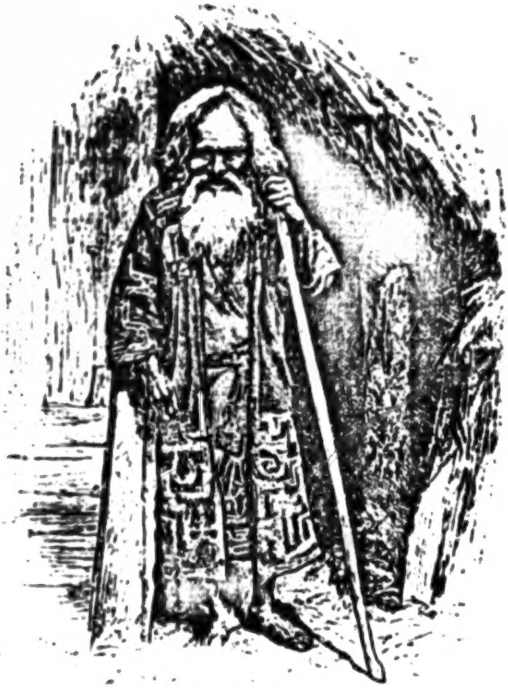
"I seemed to wake up as from a dream, and when I came quite to myself, I found that I was sitting in a filthy malodorous cesspool just outside the house. It was covered in and I really had thought that it was the lady's beautiful bower, but that lady had sent me right into that muck and my beautiful garments were in a filthy condition and the smell was shocking. Although I am a mighty god, yet that mere man, Shamai, and his cunning sister were my superiors in the art of magic. I then became convinced that I could never hope to overcome them. And I was filled with wrath.

"As soon as I got my senses quite back, I went up through the roof of the little house with a mighty crack and roar; and with the very heavens ringing with my cry, I came to my celestial home. I at once washed

---

*As the sequel will show, the beautiful young woman spurns him and, in fact, hypnotises him. He is no match for either the brother or sister.

773 myself and my garments and then entered my house.
776 Here I sat and brooded and was extremely angry. My
789 divine brothers soon came home, and when they had
entered and rested a little, one of them said, "When we came through the yard outside we encountered a very bad smell. It was most horrible. Whatever could it have been? It was not at all a heavenly odour. Where did it come from and what was it?" But being very much ashamed of myself, I kept quite silent. A few days after, as I was sitting alone by the hearth, my elder brother came in and scolded me roundly for what I had done. Said he, 'You are a great fool. Why did you go to vie with Shamai and his sister in magic? Have you never heard that from times of old these have been far more powerful than any of the gods? Human though they be, yet they have the essence of the gods. You are a prince of fools.'" The translator feels that to comment on this very wonderful and dramatic story would be to spoil it.



ONE OF THE VILLAGE FATHERS

481

[p. 324(A)]

CHAPTER XXXIX

WARRING UPON TREES, AND THE "WILD DANCE"

An English lady, who had been a nurse during the 685 late most lamentable World War, told me that when stationed in Dublin with some troops, an Irish woman came to see the doctors there, as she was very ill. Her case was diagnosed in hospital, the result being that, as a malignant internal growth was found, she was told that unless she was operated on at a very early date and the evil taken away, she could only hope to live a very short time. This, of course, rather upset her, but she said she would not consent to any operation taking place. "The growth," she said, "was given me by God, and if it is His will that I shall suffer and die on account of it, I shall be quite content to do so. Nothing that He has given me shall be taken away, but I will carry all to Heaven with me. But be mutilated I will not." And so she soon died and was buried.

"East is," certainly, "East, and West is West." No 753 one would ever get an Ainu to believe that God sends sickness of any kind, except on very special occasions. They all believe that, as a general rule, it comes from demons. So these people are constantly waging war with the demons of disease in various way.

Mr. Arrow was one of my oldest Ainu friends. He was a very good man and much respected by his own people. I knew him intimately for more than forty years. One day he became very ill and his doctors told him that he could not hope to live many days longer. Just before his death, he called his relations

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

753 and friends to meet the doctor at his house, as he had something very important to say to them. When all had come together[illegible]e asked that, as soon as he was dead, the doctor would make a postmortem examination, extract all the diseased parts from his body, show them to those present, explain the malady, and then, having chopped them up very fine, scatter the pieces to the four winds. "For," said he, "it will never do for me to go to Heaven and meet the gods and my ancestors with a diseased body. That would be disgraceful." What a contrast with the above mentioned Irish woman!

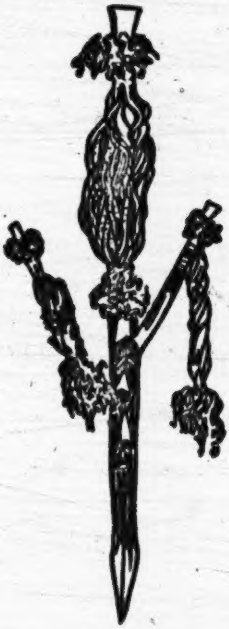
752
776
824 I am fully convinced that there was a good deal more in my friend's request than appears on the surface; for, by having his diseased parts chopped up fine and scattered to the four winds, he was in fact, seeking to be avenged on the demons of disease and accidents. This will appear evident in what is now to follow.

WOÖI; WOÖI; WOÖI; came a weird cry through the trees of the forest one afternoon, as I was walking along a path not far from a certain village. I thought it must be some people in great distress, so I made my way quickly through the brush-wood toward the sound. Presently I came upon a peculiarly strange sight. There were a score or so of Ainu men and women standing round a big tree, howling, crying, and roaring out WOÖI, WOÖI, WOÖI. The men looked very angry and fierce, and the women all had their hair dishevelled and fallen over their shoulders and faces. The men, I saw, had old swords and long knives in their hands. I stood and looked at them in great astonishment, for I had never seen the people worked up so much before.

By and by they marched round and struck hither and thither with their knives and swords, the women weeping and wailing out a death dirge. Every now

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

and then would come the owl-like cry *woŏi, woŏi, woŏi.* 752
And they would curse loudly. I came near them and 776
found they were storming at the evil genii of the tree. 824
There had been an accident. One of those present told me that a man had fallen out of the tree and been killed. The people had therefore assembled to perform a ceremony they called *Niokeush rorumbe*, i.e., "making war upon the demon tree." After watching for some time, I returned to my lodgings and later in the evening asked for more particular information with regard to this matter. The following lore was then given me.



A FETISH OFFERING

[782
778]

"Should a person climb a tree and then fall out of it and be killed, or should a person cut down a tree and

752 be killed by its fall, such a death is called 'getting harm
776 from the tree.' Such accidents are caused by the mul-
824 titude of demons inhabiting the various parts of the trunk, branches and leaves. When one has been killed thereby, the people ought to meet together, cut the tree down, chop it up into very fine pieces and scatter all to the four winds. For unless that tree be destroyed, it will always remain dangerous, and demons will continue to dwell in it. But if the tree be too large to cut up fine, let it be hacked and left there, the place being clearly marked, so that the people may not go near it."

And so, according to this and other like traditions, one is led to conclude that Mr. Arrow's desire for a postmortem operation did not arise simply because he wished to appear in heaven with a pure and healthy body, but also in part because he wanted vengeance taken on the demons of disease who killed him. In fact, he was undoubtedly seeking for purification and revenge in a thoroughly orthodox Ainu manner, and that by a post-mortem ceremony.

On a later day, I saw a ceremony performed which was called *niwen horippa*, i.e. "wild dance." It was after the death of a man from drowning. It was performed thus:

752 *Saké* was provided in abundance by the relatives of
776 the victim, and messengers were sent to the villages
823 near, inviting the men and women to join in the proceeding. All came, bringing their contribution of either *saké* or millet dumplings. The men all had, as is customary on such occasions, either a sword or long knife, and the women had their headgear hanging over their arms and their hair left hanging down in disorder. The men made a lot of willow fetishes and set them up about the place, said many prayers and offered libations. Then, after all had eaten well of dumplings and swallowed large amount of *saké*, they marched

off in single file, shouting and chanting their death 754
dirges. 776

The men held their swords and knives point upward 823
in their right hands, close to the shoulder, and then in unison they took a step with their right feet and called out, "Woöi!" stretching the sword forward to the fullest extent possible. Then they moved their left feet forward in the same manner, at the same time drawing their swords back again and repeating the word, woöi. The cry resembled that of an owl during the night. This was carried on for some time. There was a great howling and at last the men seemed to get out of hand and danced about, striking in every direction and execrating the demon-mermaids and water nymphs in the river. They were much excited and looked quite wild. I smiled at them, and Old Penri actually winked at me, a compliment I returned. This kind of thing is very catching and being young then, I could hardly refrain from going in "for the fun of the thing." However, I let it pass and all was well. When all had been finished and the *saké* drunk up, with many a smack of the lips, they returned to a big bacchanalian feast. They slept that night where they fell over drunk. And so their battle with the demons of accidents from water came to an end.

It is these old ideas and superstitious practices which harm the people so much. They are like the wheels of some great Juggernaut passing over them and ruthlessly crushing them down and making it impossible for them to rise again.

The observance of this special ceremony of the "wild dance" is particularly important because the drowning may, so the Ainu imagine, have been done through the agency of an ordinary demon in an ordinary way, or by one who has been specially called upon to do it on account of the spite of another person, who had cursed the victim and prayed him to

752 drown him. With regard to this matter my friend said, "I will tell you about the 'red stone.'"

776

823

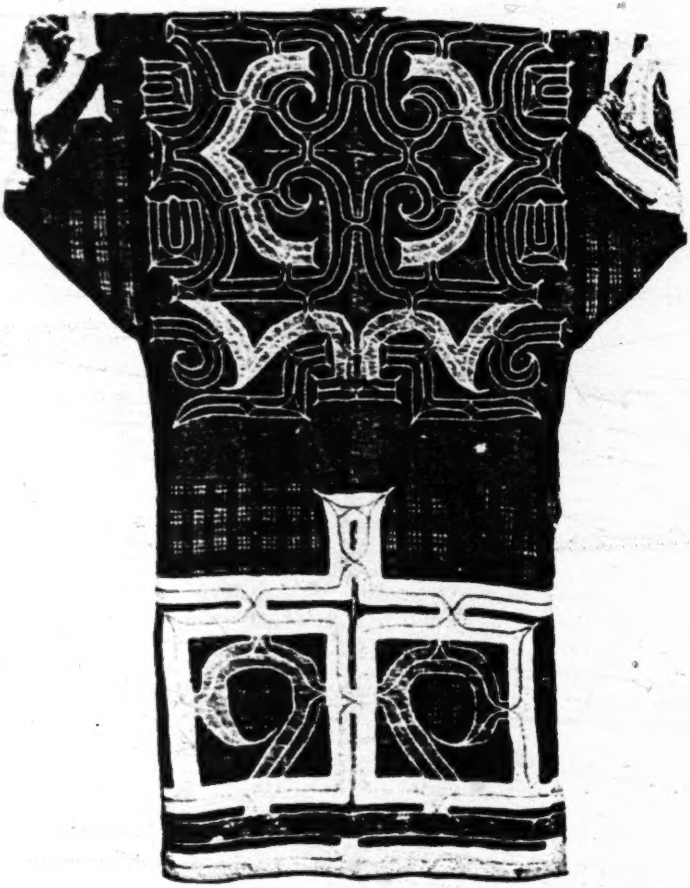
"Should one see a very large red stone in a river, let him know that there is a merman inhabiting it. For our ancestors have taught us that such large stones are undoubtedly the homes of these creatures. And so it comes to pass that bad-hearted men say prayers to these stones and ask the merman inhabiting them to kill the enemy. Then, should the person so cursed wade the river, the merman is sure to come out from his home and slay him."

The whole merman tribe, he told me, are supposed to be very wicked and dangerous, so that their homes must be treated with proper respect. Hence the worship of big stones. The merman, when asked, will not only attack a cursed person when crossing a river in the immediate vicinity of the stone—its home—but when crossing any part of the river, so evidently the creature is regarded as ubiquitous as well as evil. Though unseen, it sees the man wherever he may be. My informant also told me that he thought mermen were part human and part fish. The ceremony of the "wild dance" is in part one of fear and also in part a ceremony of propitiation, for fetishes are offered to the stone with libations of saké.

1

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

291
531



AINU EMBROIDERY. A MAN'S COAT

[P. 330 (A)]

CHAPTER XL

ON PATHOLOGY

One day, during my travels, I met an Ainu friend 117
who was out hunting. When he learned that I was
expecting to pass through his village and spend a day
or two there, he asked me to carry a small parcel and
hand it to his wife. On giving it to me he added,
"Will you please take great care of it, for it is very
precious." "Certainly, I will gladly take it along for
you. But, what, may I ask, does it contain? What
could you have found so precious out in these wild
parts?" I asked. "Oh," he replied, "it is the dried
heart of an otter." "What a curious thing to send to
your wife! Why do you wish her to have it? Is it
for her to eat or how will she use it?" "Ah," he returned,
"the heart of the river otter is a good medicine 278
and is particularly powerful against stomach troubles." 164
Then he added, "I have heard that a good deal of 755
diarrhoea is prevailing among the villages of my district, 753
and this should be used as a charm and antidote."
"How should it be used?" I asked. He replied, "A
small portion should be cut off and chopped up very
fine and well boiled in a little water. When well cooked,
the whole decoction should be swallowed. The
effect of this medicine is marvellous, for the magic
power is great. Not only does it work cures, but also
prevents the demons of disease from coming near a
person who has taken any of it."

Another friend, who seemed to be well up in Ainu 753
ideas concerning pathology, said to me, "Various 164
diseases attack the bodies of men and women. Such,

164
753 for example, as ague and fever, heavy colds, stomach-ache, and prickings at the lungs (consumption).
755 Now, when such complaints arise, the full-grown men should meet together and go to the villages up and down the rivers, and take from each hut a small portion of millet, fish, tobacco, skunk cabbage, and cow-parsnip. When they have secured these, they should bring them to an appointed place, where the men should sit down and pray. After the prayer they should carry all to the seashore, then reverently make fetishes and place them by their side. When this has been done, they should lift up their voices and say, 'O ye demons of the bays and harbours, have mercy upon us! O ye demons of disease, ye fearful beings, pay attention! We have with one accord met together and decided to enrich you with fetishes and various kinds of food. Do ye wait upon the demons who have afflicted us, and on our behalf entreat them to take their departure. We present these articles of food for your dinner, and the fetishes are paid as a fine. O all ye demon watchers over the harbours and bays, have the demons of disease taken away from our villages!' If this prayer be said and the ceremony performed, the sicknesses will speedily take their departure."

826
787
755 While sitting with this man by his hearth, he volunteered the following lore. "When one has palpitation of the heart, it is a sign that he is about to hear bad news, such as news of a fire, serious sickness, or death. As soon, therefore, as the palpitation comes, he should at once rub the place six times and say, 'As I do not wish to hear any bad news, I now brush myself six times.' For this purpose he should take a small stick or piece of grass, break it into six pieces, and brush them carefully over the place." Again, "If the upper eyelid twitches, it is a sign that one is about to see something very interesting.

If it is the lower one which twitches, it is to make 787
known the fact that there is to be a wailing for the 826
dead." And another friend added, "Yes, it is a person's
good genius which makes known such things
to him."

A third person then joined in and said, "Should 753
any person have warts upon his hands or corns on his 755
feet, he should rub them well with the cast-off skin of a snake. That drives them away quickly. The reason is that the name for 'wart' is *eremu-tampu*, i.e. 'rat sheath.' Rats are very much afraid of snakes, which catch and eat them. Therefore such things cannot abide snakes. The skins of snakes burnt into powder and rubbed well in are said to heal chaps quickly."

I found that the people used quite a large number 278
of trees, shrubs, and herbs in treating the sick. Among 755
such I found the feather-columbine, the common 164
celandine, chickweed, actinidia, horse-chestnut, bird-cherry, spikeweed, mugwort, the flower shoot of the petasites, winter-cherry, wild parsnip, wild onion and others. In cases of stomach trouble, besides the river otter's heart, as mentioned above, soup made from the seeds of docks was considered very effectual. The dried seeds were beaten in a mortar, then well sifted and the flour boiled till it became something like pea soup, and, when cool enough, a cupful swallowed. For some complaints, a decoction made by steeping alder bark in cold water was administered. Another way was to stuff a pillow with convolvulus roots, for the sick one to lay his head on. Some such roots were chewed in order to produce expectoration. How the
people could use so many remedies, and survive, I can- 164
not understand! 755

For toothache, I know of one man who heated a 278
nail very hot and held it on the offending member. 752
This, he said, was to kill the demon insects which were

278 supposed to be the origin of the malady. For cuts, the
755 people chewed leaves and tied them over the wound.
164 Some would scrape deer's horn or the bristles of
whales, if procurable, into fine powder and put that
252 upon the place. In cases where persons had been scratched or partly scalped by bears, the wound was first washed with fresh cold water, then the scalp was put as nearly as possible into its proper place and kept there by sewing with hair or very fine nettle fibre. The only man I ever met who had been thus treated had his scalp sewn on crookedly and his ear was all awry, and this gave him a very comical appearance. Powdered deer's horn or whale's bristles was put along the seams. If a person was accidentally shot by a poisoned arrow, the spot touched by the poison was either sucked or cut out, then washed, and horn powder put on the wound. Broken legs and arms were set as well as possible and bound up in rough splints.

825 One day, as we were passing along by the seashore,
753 a great number of small birds arose out of the grass close to us. The man who was with me told me that these were called *pa-koro-chikap-po,* and this means 'little bird demons of disease.' The following is what he said about them.

"During the early spring, little birds with grey coloured feathers and a patch of red on the tops of their heads come and settle near the seashore. If a person should kill one of them, many evil diseases would at once attack the villages round about, so one ought not even to pretend to cast a stick or stone at them, call them names, or even say so much as one word to them. He should turn his face away and pretend not to see them."

755 When a person first becomes ill, friends generally
757 make him lie by the fireside upon his mattress, for *Huchi,* the goddess of fire, is said to have a special care for such. The people also have cords suspended from

the rafters over the patient, so that he or she may lay 755
hold of them when they wish, and by clinging to them 757
raise themselves up to a sitting position. I have frequently seen the women performing what they call *sitats* on sick people as they recline or sit. This is a process in which several women kneel or sit round the patients and treat them by massage. It is a very rough process and sometimes amounts to a thorough kneading and pummelling of the entire person with the hands and fists. At other times, when one is very ill indeed, the *sitats* consists chiefly in holding the body tightly, so as to try and prevent the soul from escaping. This is the women's part. As for the men, they sit round the fire, where they make fetishes and do worship.

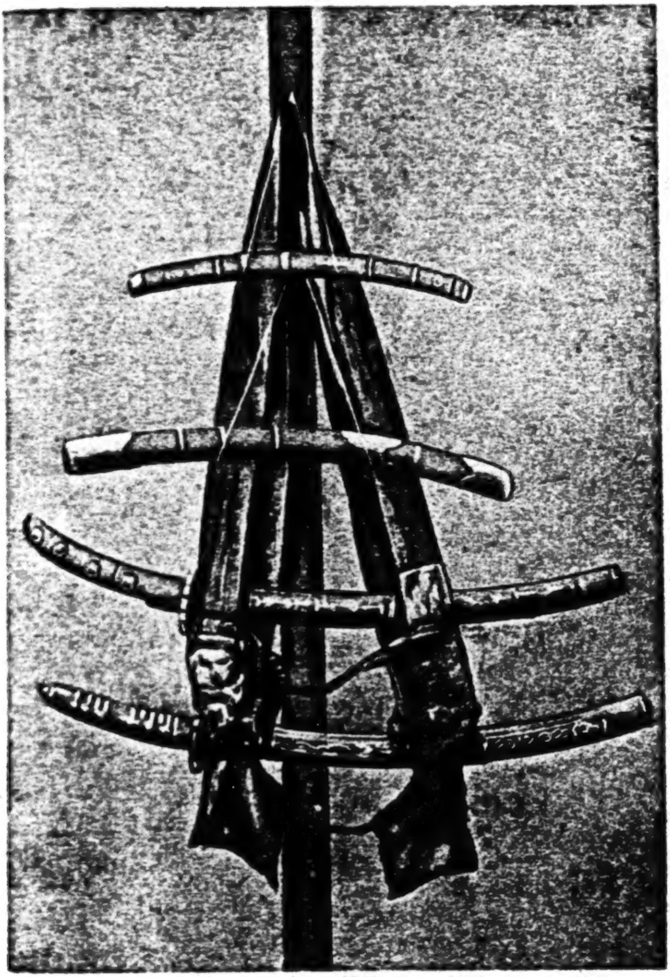
In working cures, water is thought to be of great 821
efficacy, and is often used. When persons faint, for 755
example, or are at the point of death, water is freely blown over them from the mouth, or sprinkled over them with bunches of spray-wood or grass. A young man of my acquaintance fell from his horse one day, and was left upon the path in a state of unconsciousness. As the event proved, he had three ribs broken. In order to restore him to consciousness, water was applied. I was informed by the lad's uncle that before he came to, three large tubs of water were poured over and sprinkled on him. Poor lad, the wonder was that he did not die of kindness!

When a person desired to know the reason of his 756
malady, he sent and fetched a shaman to come and explain it. This is not merely an echo of the past, for it is sometimes practised at the present day. One day when I went into a hut to visit a sick woman, I found some women not only blowing water over her and holding her body tightly, but others also very busy turning out the water tubs and pots, while some were holding lights and others sweeping the floor.

756 There was much weeping and howling, and the dust caused by the sweeping was enough to kill almost anyone.

753
826
757 It is doubtless well to look on the bright side of things, and it is some comfort that even the most vexatious complaint of the body often points in some inexplicable manner to a future good. On a certain occasion I was very much afflicted with boils, and quite unable to get about. An Ainu friend, hearing of my plight, kindly came to see and sympathise with me. After making very many kind enquiries, he said, just before leaving, "Oh, you need not trouble about your boils, for when people have boils, it is a sure sign that the coming year will be a good one for the garden crops; my master must therefore bear his trouble with joy and fortitude." I have great pleasure in passing on this consolation to all friends suffering from boils. It is not known by the Ainu whether boils are sent by gods or demons; each man must decide this question for himself.

4/1
789



OLD SWORDS

[P. 336 (A)]

CHAPTER XLI

A LITTLE BOY DELIVERS HIS TWO BROTHERS FROM A MONSTROUS DEMON

"I am only a little growing-up lad and live with 539
my two big brothers. Every season they go hunting 776
and kill many animals. From infancy they fed me with bear's flesh and venison. One year they went off as usual on a hunting expedition, and I was left alone in the house. As I sat there by the hearth, a sudden thought forcibly struck me. "I wonder what my brothers can have hidden away so carefully in that pile in yonder corner! I must look and see." Being thus desirous of knowing, I uncovered the pile and found there an ancient box. Quickly I untied the cord and opened the lid. Oh, how surprised I was! The box was heaped full up with treasures. There were gold and silver and many other precious things. Thus, seeing with my own eyes, I knew what they had hidden in that pile in the corner.

"I was not satisfied with seeing merely what was on the top, but wanted to know what was hidden at the bottom also. Right underneath every thing else, at the very bottom, I found two long knives, one of gold and the other of silver; two in all, lying side by side. I took these to myself, but broke up all the other precious things into fragments. The two knives I struck into my girdle, walked out of the house, and struck the path leading into the forest. By and by I came to a great mountain, at the foot of which I stood and looked round. Presently my eyes lighted on a tiny old lodge with a conical roof, in a river valley.

539 776 "Taking this roof as a guide, I went on towards it. When at last I came to the place, I went and stood quietly in the courtyard. There I stood and listened, hardly daring to breathe. I heard the sound of my two big brothers snoring loudly as they lay sleeping inside. I sadly wanted to go in to them, but remembering how I had shortly before destroyed their precious treasures and was wearing their two knives, I felt afraid to enter. So I stood there all day long, in shame. It became dark soon, for the sun had set. Yet I could not move, for my behaviour had been too bad. I still had a burning desire to go in to my brothers. But the shame of the thing! What would they think of me? I had no face left! Filled with sorrow and regret, there I stood outside. By and by I heard a strange sound in the forest. What could it be? I stood and listened. The sound came from the river valley and seemed as if some people were coming towards this very hut. Whoever could it be! Breathlessly and intently did I peer into the darkness and at last I made out a he-wolf and a she-wolf coming along. They came close up to the lodge. The he-wolf went and stood upright at the right-hand corner of the doorway and the she-wolf at the left-hand corner. They seemed to be awaiting someone and stood up with their chins resting on their fore paws. I sadly wanted to go in to my brothers, but as that was impossible now, I could do nothing but remain outside, watching and listening.

"As I stood there open-eyed, listening intently, I heard the sound of someone else coming down from the mountain range. On the hard ground the footsteps went *thud, thud,* and when they went over the softer places their tread sounded *sush, sush.* Thus, in truth, came the sound of their approach. I became paralyzed with fear. So there I stood and looked. As I gazed, I saw a mighty, monstrous bear come close up beside the hut. On he came, right up to the place at which I was standing. Putting his fore paw up to his chin, he stood still and listened. Soon after, as I stood there in terror, I heard a sound as of someone else coming along out of the forest. Nearer and nearer he came. Whatever could it be? As I listened in great apprehension, I made out something in the distance. It seemed to be an enormous demon, whose upper jaw touched the very heavens above, while his lower one scraped the earth below. When he stepped on the dry twigs, they went *creak, creak*, and when he walked over the green ones, they sprang back after him, *swish, swish*. I saw and heard all this and was transfixed by fear.

"I very earnestly desired to enter the hut and wake up my brothers, but being filled with shame and fear, I could do nothing but stand outside as I was. It was dreadful. The noise made by the approaching demon grew louder and louder the nearer he came. By and by a very quiet voice came to me from the great bear standing beside me. He said, 'Oh thou young lad of Eastern Turu, this is surely no common demon who is now upon us. He is an extraordinary one Extraordinary, too, is the sleeping of thy brothers. Their sleep is no common slumber, but was willed upon them by the fearful demon. That is why they sleep so soundly. These two wolves, O lad, are the guardian angels of those two gentlemen of Eastern Turu, and they are here to save their lives. But I am very doubtful as to whether they will be able to do much good. I am the god of the mountain ridges and I ardently long for fetishes which shall be made by thy two brothers. It is on this account that I have now come to help them. Yet, somehow, I feel as though I shall not be able to save them. I am filled with apprehension. I think it would be well for you to return

539
776
at once and very quickly to your home.' So whispered the big bear in my ear.

"This speech, if possible, filled me with more fear than ever. But yet, as I had smashed up the precious things belonging to my brothers while they were away, I felt that I could not leave them now in their hour of so great danger. And I was rooted to the spot. Very soon the awful creature reached the other side of the hut. Whatever sort of thing could it be? Was it a good god or a dreadful demon? I could not tell, for he was behind the hut. Although his forequarters were close up to the structure, his hind quarters were still rustling in the forest behind! His upper jaw reached up to the skies and his lower one touched the ground. Gradually the entire creature reached the hut.

"Round the corner came his head. Then the mighty bear—that god of the mountain heights—pawed the air, and soon the two rushed upon one another with a tremendous roar. They fought with might and main all that night. Towards morning I heard great thuds, as if someone had thrown big heavy stones to the ground. On looking towards the place, I saw the mighty bear lying on the ground, cut in two halves. I shook with terror. Strange to remark, the demon took no notice of me, but made to go in by the door of the hut. Then I quickly seized my golden knife and with a mighty blow severed the creature's head from his body. And yet that detached head continued to attack me. As quick as thought, I drew my silver knife and smote the upper part of the body, which also continued to attack me. And so we fought. When the head came for me, I hit out with the golden knife, but when the body rushed upon me, I smote with the silver one. Thus we fought till the demon was cut up into very fine pieces. I then gathered up all the fragments and cast them to the four winds—to the

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

grass, to the trees and to the birds. That monstrous demon was completely destroyed. 539 776

"Having made an end of him, I listened, thinking that my two big brothers must have been awakened by the din we had made. But no! I heard them sleeping and snoring as beautifully as ever. Their heavy breathing was like the hum of a house swarming with flies! There they were, those two, merrily sleeping and snoring, and quite unconscious of everything. Being assured of this, I rushed out of the courtyard and ran swiftly back home. Here I sat at the hearth-side as unconcernedly as if I had never gone out anywhere.

"As I thus sat alone, I heard the footsteps of my two brothers as they walked towards our hut. They were in earnest conversation. When they came nearer, I heard one of them say to the other,

"'Who could have saved us when our guardian wolves and the bear god were all killed? How is it we are now alive?' The other replied, 'About midway on our return journey, I saw a little way off in the forest foot-prints of the little boy we have nourished.' But the other was very doubtful and said, 'Such mighty gods were they! And yet they were all slain. How could one such as he have saved us?' So they talked and could not believe that I had taken any hand in the matter. I heard all this as they came along, but I made no move and sat there as unconcernedly as before.

"Soon they came in by the door and sat down. They talked of nothing but their wonderful escape. Said they, 'Who could our saviour possibly have been? To whom do we owe it that we are now in the land of the living?' So they sat and talked together. But as for myself, I remained silent and kept the bearing of one who had been nowhere—of one who understood not their talk. But in my soul I thought thus, 'They 539 are sure to find out sooner or later the part I have played, for have I not broken up all their precious treasures over in yonder corner. So it will be all one in the end, even if I confess to them.' So I spoke openly to them after this manner.

"'When you, my brothers, started off hunting, a sudden desire to learn what you had stowed away so carefully in yonder corner, in that pile, seized me. When I uncovered the pile, I found an old box, the lid of which I opened. There I saw many goodly treasures and some fine swords. I took all of these out, for I wished to know what was in the very bottom under all. Here I discovered two long knives, one of gold and the other of silver. I did not mean at first to do so, but by a sudden impulse I smashed up all the beautiful treasures and broke the ancient swords. But I kept the gold and silver knives for myself. The next day I followed upon your tracks and came to your hunting-lodge. Here I discovered both of you to be fast asleep. I would fain have entered, but having done ill by you I dared not enter your hut. As I stood outside, I heard someone coming through the forest, but whether it was a god or demon I could not tell. But soon I discovered them to be your guardian wolf-angels. The bear-god of the mountain ridges also came later and took up his post in order to watch over you. But all these have now gone to the underworld, for a monstrous demon came to destroy you. It was he who slew your guardians. But I killed him at last and sent him also to the lower regions. Thus is it that you are alive today. I killed him with the gold and silver knives.'"

"I told all this to my elder brothers who, when they heard, were very greatly astonished. Then they said to me, 'So, then, it is all owing to you, our little boy, that we now live. Never mind the treasures, all are yours. We begrudge nothing to you.' The next day,

when they rose from their beds, they made fetishes for 539
the two wolves and also for the bear god. They worshipped and made new gods of them. And so again [782
these newly-made guardian-gods look upon my
brothers with special favour. 778]
They have already become more prosperous than ever before. They hunt with great success and easily make many kills. They take many skins and galls which they barter at a good price and so are able to obtain many more treasures and precious things. They have become far richer than any of the old inhabitants of Eastern Turu."

344 blank

CHAPTER XLII

ANIMISM AND NECROLATRY

In their religion the Ainu are very strong believers 771 in animism. This is a cult which is much more easily 774 illustrated than defined. By a belief in it the people 776 explain in a sufficiently rational way, for themselves, the fact of the universe and all it contains. It embraces necrolatry, or the worship of the souls of ordinary dead men and even those of demons and the lower animals. It also takes in spiritism or the worship of spiritual beings who are not associated in a permanent way with any particular visible, material forms. And it also includes nature-worship or the supposed spiritual beings who are assumed to be directly connected with the present or recurring phenomena of nature.

The Ainu certainly believe that whatever has life moves, and that whatever moves has life. Hence the religion of the people is a very present and deep one. It is coextensive with the universe and pervades and affects everyone and everything. All are bound by it, and there is no possible way of escaping it. The welling up of the bubbling water spring, the rippling rivulet, the gliding stream, the rushing torrent, the tearing rapids, the whistling winds, the flying clouds, the pouring rain and falling snows, the mist and fog, fine weather and foul, the quiet lake and the restless oceans, thunder and lightning, the falling tree and the rolling of a stone down a mountain side; all such phenomena have, so they think, each a real life or soul, either good or bad, or both good and bad, abiding in it.

The necrolatry side of animism is not so apparent 769 among the Ainu as one might perhaps at first sight

769 suppose. Yet, on becoming better acquainted with them, I found it to exist in every house, for it is seen in the worship of the ancestral fire goddess upon the hearth and in the prayers and offerings made before her old man consort as he stands in his place behind the treasures in his corner at the north-eastern end of the hut. The worship of these was described in the chapter on "The Two Household Gods" and is not further referred to here.

769 562 When living with this people, I was much surprised to find that the women did not worship the gods. Indeed, for a long time I supposed that they worshipped nothing at all. But one day I was astonished to find on returning to the chief's hut, where I was staying, that the mistress was outside by the east end window, sitting down on her knees before the fetishes set up there towards the sunrise. She had a libation of *saké* in a wooden cup and a morsel of food in a leaf. I had surprised her in an act of worship. I found out later, when talking to her on the subject, that she had been sent out by her husband to worship and make offerings to the departed spirits of the family, for these spirits were not supposed to be so very far away. When I asked Mrs. Penri what she said when worshipping as I then saw her, she replied, "I was told to say, 'O ye honourable ancestors, I am sent to present you with this *saké* and food. Please condescend to accept this offering and be ye happy!'"

761 775 The old chief and I had much conversation on these matters soon after, and I learned many things from him. Particularly did I learn that in their idea, death in no way implied the extinction of the life or soul. He said they did not like the body to become a senseless corpse, but we must not imagine that because it became such, the soul also decomposed or got withered up; and here a thought seemed to strike him, for he said, "Look here, my friend, the old Ainu used to

make a poison which they called *Chikoptep*, and this 761
means, 'corpse maker.' But such poison only affected 775
the body. The *ramat*, 'soul,' always made its escape
out of it and lived on." (The poison here referred to
was made from *Zanthoxylum*, *Picrasma* and *Leucothoe* [278]
wood).

I then asked the chief how his people expressed the thing called 'death' or 'to die,' and this is what he told me.

"Death and dying are called by various names by my people. They are such as these. The most common is 'going to the lower regions'; then, 'losing bodily strength'; then, 'going away'; then, 'going to Hades'; then, 'being wound up in sleep'; then, 'sleeping the other sleep'; then, 'leaving the world behind'; then, 'abdicating one's village'; then, 'having space for thought'; then 'making a clearance'; then 'piercing the skies'; and also 'is not' and 'hidden away.'" Such, then, are the common names for this "King of Terrors," not one of which implies the idea of extinction. In this we surely find the true Ainu rationale of necrolatry.

Pursuing this subject, the chief added, "The an- 769
cient ones have said, 'If a person cultivates a selfish spirit and offers nothing by way of food and drink to his deceased ancestors, the elders should warn him by saying, "Stupid and wicked person, thou art a fool, and thou dost not understand; thou shalt die a hard death." If this be said, all people, young and old alike, will be careful to worship the dead."

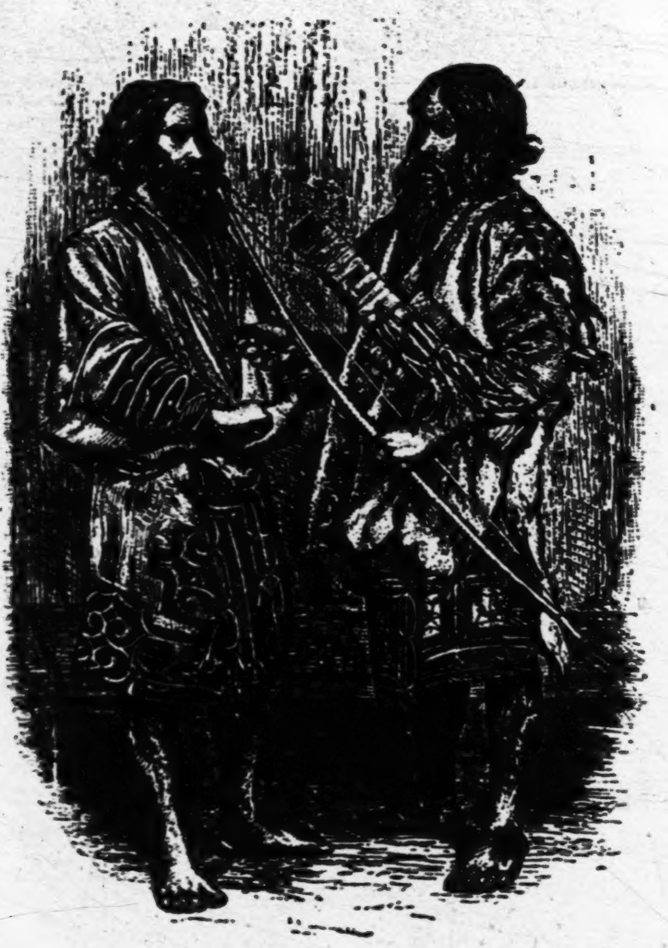
Another short counsel ran thus: "Should a person leave his home and go away and die in a strange land, some of his relatives should surely go to that land and offer worship and libations. The dead ones observe all deeds, good and bad. Those who do that which is right are blessed by them, and those who do evil are cursed."

769 When the men are about to perform the ceremony of ancestor worship, which they call *Shinnurappa*, they first of all procure the inevitable *saké* and some willow sticks with which to make fetishes. Then they meet in the hut in which the ceremony is to take place, and after having worshipped "Grandmother Fire" and the great "Grandfather" in his corner, they address every deity they can think of, make six fetishes of sticks, shaved backwards as a sign of mourning, and after having offered some to the household gods, carry the rest reverently through the door way, with *saké* and food, to the big fetish cluster, and there set them up. The women follow the men, carrying a few wine lees. An Ainu next takes the lees and mixes them with the saké, at the same time offering this prayer, "O ye our ancestors, now dwelling in Hades, we send you saké, fetishes, and wine lees; accept them and rejoice. Your grandchildren have met together especially to offer these things. Rejoice! Watch over us and keep us from sickness. Give us long lives, so that we may continue to offer such gifts." After this prayer has been said, the men return to the hut and have a drinking carouse. The women, however, remain to pray to the souls of the departed ones, eat the lees, and offer drops of saké. This part of the ceremoney is called, *Shiwentep inau epuni* which means "Women's offering to fetishes." It is also called *Shiwentep Kamui nomi*, i.e. "Women worshipping the Divine Ones."

On asking why this ceremony took place, I was told this: "The Divine Aeonia said, 'If the people do good while upon earth and not evil, though they may die young, they go to the good place. There they live as here and have fine hunting. It is good for the people upon this earth to offer food, lees, and saké to those who have gone before to Paradise. Not to do so shows lack of filial respect, and this is bad indeed. Those who have departed still live and take an interest in those left behind. They should therefore be worshipped. Unless respect is paid them, they will come to this earth again and bring misfortune. When, therefore, ye have food, remember your ancestors. This will please them, and they will send you good health and prosperity.' So spake the Great Teacher." Thus, then, do we find that the souls of the departed were worshipped in days gone by, and true necrolatry current among the Ainu race. Echoes of the custom are still heard among them.

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

291
302
411



TWO FRIENDS OF 1880

[p. 350]

CHAPTER XLIII

ON TREE WORSHIP

It will be seen by many things which have been written that the worship of trees is quite a strong feature in the religion of Ainu hunters. Their theory of causation being so thoroughly animistic, it is no wonder that we find them ascribing to every kind of tree and plant a life with powers of thought and action, possessing emotion and passions like their own. And in these things we discover a subtle relation to the tree genii of the Greeks and other people. Take for example, the sacred olive of Athene at Athens, the images of deities set on trees, the association of the laurel with Apollo, the connection of Dionysus with the ivy, the Ephesian Artemis dwelling in the stem of an oak, the mistletoe of the Druids, the 'Jack-in-the-Green,' the Maypole, the Scottish milkmaid with her switch of rowan, with which she protected her cattle from evil spirits; all these and similar things are brought to one's mind here. But the Ainu appear to have some ideas on the subject peculiar to themselves. They suppose that every tree has not only its own personal chief spirit, but that the roots, stems, rugged bark, inner bark or fibre, wood, heart, knots, buds, leaves, twigs, crown and flowers, with fruit also, each are themselves peopled with innumerable spirits, some of which are good and others evil. 824

The general name given to this tree cult by the hunters is *kim-o-chipaskuma*, and this means, 'doctrine of the mountains'; and the particular part of it now to be treated is named *chikumi akoshiratki orushpe*, which

624 means 'the doctrine of preservation by trees.' The man who gave me much of the information contained below, when speaking of this, said,

824 224 782 "When those hunters who are acquainted with the cult of the mountains are about to start on a hunting expedition, they first, after having worshipped at the fetish cluster, go and select a large tree and worship its spirit, saying, 'O Thou mighty possessor of the soil, we have come to kill animals. Please help us. O see that we meet with no accidents, and prosper Thou us.' After this has been done they set out, fully expecting to kill many bears and deer."

This is tree worship in its baldest form, and we see by it that the hunters regard the tree for the time being as their tutelary god or guardian genius. I find, also, that when a person is sick, his friend will sometimes go to the forest and select what he considers to be a good tree or shrub and worship it. He fully believes that if he does this devoutly and in faith, the tree genius will work a cure. Some of the so-called [137] good trees, i.e. trees willing to help, are the willow, dogwood, oak, spruce, spindle tree, prunus, hornbeam, black alder, lilac, birch, magnolia, yew, ash, cercidiphyllum, azalea, chestnut, mulberry, and a few others.

755 When praying to any of these for the sick, prayers such as the following are said; 'O *Topochi*, thou divine wise and quick one, make haste and heal this sick person. Thou art the child of *Shirampa*, the divine one standing upon the earth, and thou wast sent down from heaven in the beginning. Thou art the great and chief tree god. I know thy name and the name of thy father. Thou art the wise one and art very quick. Thou art also a mediator. In thy father's name, O wise one, yea, in the name of *Shirampa*, I ask Thee to heal him quickly." My friend added,

"When the men go into the mountains to hunt 824 bears, and are attacked by them, and are in so great 224 danger that they must run, and so seek a way of escape, they are certain to be killed by these animals if they have not been instructed in the cult of the mountains and taught how to worship the demons who inhabit the trees; but if they have been properly indoctrinated with this cult, and are careful to apply what they have learnt at the right moment, there is no danger at all. They always escape, for both gods and demons help them."

One often hears of demon worship in Ainu lore. 776 But it must not be supposed that all demons are devils. 771 The fact is this. The Ainu demons are both good and bad, and the word used bears the same significance as the old classical Greek 'daimon.' In some instances it is an oversoul or guardian angel, and at others an evil, malignant fiend. The context and subject must always be allowed to interpret the sense in which it should be understood. But this by the way. Another friend said,

"The cult of the mountains consists in tree worship, 782 and the worship of the place in which any tree soever may be growing. And so, when a man is chased by a bear, he should rush to a tree, and if he has not time to climb it, he should embrace it with both arms, hugging it very closely, stand perfectly still and whisper to the tree genius thus; 'O thou standing tree, save me. Hide my body.' If this be done, the bear will only come as far as the tree and then go away without seeing the man. Or should the bear come upon him when in the act of climbing a tree, and start up after him, he should say to the tree trunk, 'O precious demon of the tree bark, hasten to save me.' Or should he reach the fork of a tree, he should say, 'O thou demon of tree forks, be brave, and fight for me.' Or if he reach the top of the tree he should say, 'O demon of

782 the tree crown, fight for me. Shake off the demon bear.' If these instructions be faithfully carried out, no bear will touch one." On asking what should be done in case of being attacked by Bruin, I received many instructions such as the following.

"Before the animal can reach you, lie down flat on your stomach and don't even breathe till he has smelt you and taken his departure. But whisper into the ground, asking the earth genius to cover you up. Or if a very rotten tree trunk is lying on the ground, get under it and ask the rotting wood demon to carry your scent away." Such are some of the instructions given me on this remarkable cult.

137 The ash tree is called Pin-ni by the Ainu and Yachidamo by the Japanese. Its scientific name is Fraxinus mandshuria, Pupr. var. japonica. It is very plentiful in Hokkaidō. Its habitat extends from 49 degrees N.L. in Saghalien down to the northern part of Honshū in Japan. It is a beautifully growing tree and has a glossy, smooth trunk. A tall, handsome man is sometimes described as a "fine well grown ash tree" by the Ainu.

314
322 In the southern part of Saghalien this tree is found only in the river valleys and damp plains, especially on the western shore where the climate is fairly mild. It is thought much of by the people and its wood is put to various uses. The trunks of the larger trees are often made into river canoes and sea-going fishing [396] boats, the latter having boards fixed on their edges, with strips of bark or vines to keep the salt water out. Boat oars are also made of this wood. Sometimes one meets with mortars used for pounding cereals and producing dough for dumplings, made of this tree. As the wood is very tenacious and the branches lithe, slender and pliable, and therefore easily bent into circles and other forms, the hoop parts of scoop-nets are made of 606 it; also snowshoes, pot-hooks and sleighs. Thus there

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

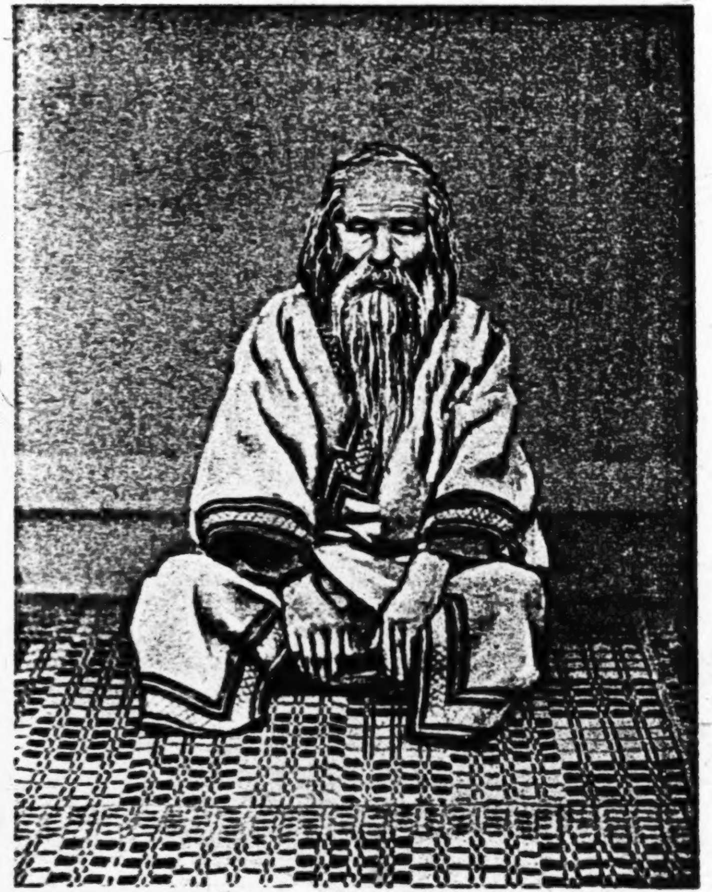
Thus there is no wonder that it is much thought of by the men, 778 and some sticks taken from it and made into fetishes.

This tree is often met with in Ainu folklore and there is one tradition I know of, in which its occurrence has led me to think that it may possibly have been a kind of tribal totem, as the willow is the universal totem among them.

The inhabitants of Tunnai-cha, on the eastern 824 shore of Saghalien, regard the ash-tree with special 539 affection, and by its aid account for their clan origin. There is a tradition which tells how a pair of eagles, having taken up their abode in the top of a fine ash tree, rescued a child from destruction when the other members of the clan had all been wiped out in a massacre by their enemies. They fed the child till he was grown up and went on a voyage to another land, where he caught a young goddess who came down from Heaven with many others to dance, sing, and hear and tell stories. He brought this damsel goddess to his house under the beautiful ash tree, where the eagles, who had their home in the topmost branches, had reared him to manhood. It is a remarkable story and has already been told in full in Chapter XXVII.

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

291
516
342



AN OLD SAGHALIEN FRIEND

[P. 356]

CHAPTER XLIV

A WOMAN, LOSING HER TWELVE SWEETHEARTS, AT LAST MARRIES A METAMORPHOSED BEAR

In the year 1874, when Saghalien was exchanged by Japan with Russia for the Kurile Islands, some of the native Ainu residing there were brought down to Hokkaidō and placed at Tsuishikari, not far from Sapporo. They all returned to their old northern homes some years later. Although they are true Saghalien people, those now left of them, with their children, are called Hokkaidō Ainu. When I first took up the study of the Ainu, it was with these that I began. The following very interesting legend is one of those recited by a member of this same Saghalien tribe. It is a woman's legend and is supposed to be recited by the spirit of one of the gentle sex who has passed over. 175

"I was a woman. In my village there lived twelve fine young men, six at the upper and six at the lower end thereof.* 539

"These young men went away every year and caught many seals, so I lived very well and never lacked food. They gave me an abundance to eat. Being grateful for this, I yearly made for them in return twelve fibre garments, six for each company. I also provided them with vegetable food.

"One day I heard the birds talking together, and as I knew the bird language, I understood what they were saying. They said that the young men had gone

---

*Six is the Ainu perfect number.

539 away to strip off bark from the elm trees for making into cloth, and were in danger from something. I very anxiously awaited their return day by day, but they did not come back. So, being unable to endure the suspense, I one day got on their track and followed them into the forest.

"I went on till I came to a lake among the mountains. At one end of this tarn, close by the edge, I saw six corpses of young men lying stretched out, and likewise the bodies of the remaining six at the other end. It was a sad sight! I could no longer contain myself. So, being quite unable to do anything else, I lay down in sore distress by the lake and wept, wept. I wept again and yet again. As the day drew to an end, I arose and looked round. In the centre of the lake the waving tail of a large trout-like fish, very large and fearful to behold, was to be seen flapping, while at the other end the creature's mouth was silently opening and shutting in great contentment.*

"On looking behind me, I descried a well-beaten track leading into the forest. With a limp body and drooping spirit I went along it. Soon I arrived at a large house. Going up to the door, I struck it with my hands, when it at once opened with a big creak. I immediately entered and when inside sat down in the lowest place, near the door. Here I silently waited. On the right hand side of the hearth I saw a big gentleman sitting, who immediately rose up. He then went to a shelf and took down a nice black tray, placed some bear's flesh on it, and, bowing very low in deep respect, offered it to me. I received it in my hands and gently raised it up to my forehead. I then took two tiny pieces of the meat, but, being very shy, I

---

[776] *Be it remembered that in Ainu lore goblins sometimes take the form of fish when they desire to appear.

could eat only very little. Having eaten, I again raised the tray to my forehead and, bowing low, returned it to the gentleman. He forthwith took it and placed it upon the shelf once more.

"After this, in answer to the questions he put to me, I told him about the young men having gone off to strip bark from the elm trees, and that although I had waited long for their return, they had not come home. And then how, feeling anxious about them, I could wait no longer, but had followed up their track till I arrived at a lake in the mountains. I told him about the mighty trout and the cold lifeless corpses of the young men, namely, the six from the upper and the six from the lower end of my village.

"The gentleman gave a big grunt and took down a black fur from a shelf. This he placed over his head. I sat there in great fear. He then took down a sword and rubbed it on a whetstone, on which he allowed water to drop. Then, having stuck it into his girdle, he took me out, saying, 'I will go to the lake with thee.' Gladly did I accompany him to the tarn (for it was his). When we arrived, he smote with all his might at that monstrous trout. But alas, his sword broke in two.

"In rage he went off into the forest and quickly made a big hook of maple wood. This he brought back with him and caught hold of the trout, which lay there silently opening and shutting his huge mouth. He dragged the creature from one end of the lake to the other, the two fighting together with might and main. Presently I saw the big gentleman thrown down a lifeless corpse, at one end of the lake, and I wept bitterly.

"After this I rose up and went home to my house. I had been away so long that the dust was piled up in heaps throughout it. So, as of old, I carefully swept and garnished the place. There I lived quite alone.

539 But one day the birds came and told me that a gentleman was coming from afar to pay me a visit.[*]

"In two days' time I heard the creaking of boat oars off the coast, and very soon recognized a sound of footsteps on the path, as of a man approaching. Almost immediately a gentleman clothed in a beautiful black robe came in and sat down close beside me. Upon seeing him I felt happy indeed! I thought immediately in my heart, 'I will marry this man. I will make him keep me.' So thought I. That selfsame day we were married, he and I. After that I lived in plenty as I had done before.

"When two years had elapsed, we found ourselves so pleased with one another that we decided to let the marriage stand for good.[**]

"We were both very powerful in magic and so had no children.[†]

"We grew to be very old and died without issue. Our two bodies died, but there was no burial. There is no trace of us in the underworld. We vanished quite away and there are no men and women to be found where we are gone. The true gods have sent us away.[††]

---

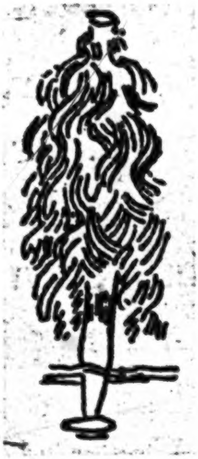
[825] [*] The man who placed the fur over his head was a metamorphosed bear. He was killed in combat with the trout, but now assumes the form of a man again and is about to marry the woman.

[583] [**] It was customary among this people to have a preliminary or temporary marriage, to see how the couple got on together, and then, if all was well, have a proper ceremonial marriage later, or, if not, to separate.

[942] [†] It is said by the Ainu folk that people who were famous for their occult and magical powers seldom had any offspring.

[††] This means to say that the kingdom to which they went was the kingdom of the bears among the mountains.

FETISH SPECIMENS



CHAPTER XLV

WOOD FETISHES AND THE SLAYING OF THE DEMON OF DISEASE

On examining the wood fetishes made by the Ainu, one finds many forms of them which are used for a variety of gods and demons on varying occasions. At first it was quite impossible to get any of the men to talk about and explain them. It was a religious question and they did not care to enter into conversation on the matter. In the course of years, however, I managed to pick up much about them, and this chapter is, in part, the result.

The household fetish seems to be the most important of them all. He has already been described in chapter twenty-three. That connected with the "Birth-tree," as well as the "Heart" or "Pulse" of the house, have also been mentioned. I believe the next in importance is that which is called "Fetish with twisted shavings," and may be seen anywhere by the visitor. It has a long stem and consists simply of long strings of shavings tied to the top end of a stick some two or three feet in length. Fetishes of this kind are made as offerings to any deity and indicate respect and high honour. They are presented to the sun and set up by the fireside. I was once present when one was offered to the Creator of all things, at which time the following prayer was said.

"O Thou God Who dwellest in the highest heavens! O Thou Who hast Thy abode in the lofty and glorious skies above us! O Creator of the world, condescend to accept this fetish and these saké drops which we

778 now present unto Thee. As a return for them and this worship, be Thou pleased to bless us." Such was the prayer I heard, and it was said with great earnestness. Another kind of fetish is named "Fetish with shavings spread out." It is made as an offering to the gods of the mountains, rivers, and sea. When set up, such are saluted and have libation drops of saké offered them. The prayer said at such a time is like this;

782 "O gods of the mountains, rivers, and sea, should the people at any time fall sick, condescend to cure them; should food become scarce, favour us with plenty. Ye mighty Ones, ye are great and powerful; therefore we present these beautiful fetishes, which our forefathers taught us to make, to you all. Graciously accept them and rejoice over them." I was informed that some of these things were made for gods near at hand, and others for those supposed to be more remote. One such kind is called "Turning backwards fetish," and I was told this was for such deities as stood between the higher and lower gods and demons. These fetishes may be seen by springs of water, paths, garden plots, precipices, and at times by the fireside. They are for the tutelary gods. I was once asked to join a party which was making them, but declined with thanks. The men were all crowned with rings of shavings, and looked very comical as they sat there peeling sticks.

778 On entering a certain hut in the village one day, I was greatly astonished to encounter a strong evil odour. Upon looking round the place, I soon discovered the cause. The master of the place had a large number of fetishes, big and little, which he called "Little carved birds," set up in many places. These consisted of sticks of elder (supposed to be a tree of evil), shaved downwards instead of upwards, each

having a notch cut in the top of it, which he said was 778
the "mouth." On the mouth of each was laid some kind of stuff which had a very disagreeable smell. Some had putrified fish, some a lump of garlic, others scrapings of albatross bill, some powdered deer horn and some a little bear's gall on them.

I ventured to ask my friend the meaning of all 731
these things, and he told me they were set about as a 778
defence against the fearful demons of epidemic disease who were then stalking about Ainu-land. He said that the sticks were representations of eagles, hawks and owls who held the putrified, smelly matter in their bills and so fought against the demons on behalf of the people. The strips cut downwards on the sticks represented the feathers of the birds, who were standing there in great wrath, ready to attack and slay any demon which should dare to appear. The killing was done by the filthy smell, for no demon would be able to endure it. Should he inhale any of it, the effect would be death.

Upon asking why elder sticks were used in preference to the usual willow, this drew forth the following piece of lore.

"Elder and not willow wood is used in making this 824
kind of fetish, because this is an unlucky tree and 778
poisonous. Being so, it is greatly hated by the demons [777]
of disease. If such a demon comes anywhere near it, he quickly dies. These kinds of fetishes are sometimes called 'Thick Club.' This is because they knock the demons on the head when they appear, and so slay them outright." Then my friend added, "Posts of elder are used by some to mark the graves of children, for, being brittle, this wood soon breaks, and so is a fitting symbol of a short, snapped-off life. The bigger branches are used for carrying corpses to their graves, and when done with are left there to rot."

539
776

The following is a legend of a six-tailed demon of disease, and is of great interest.

"There were three persons who were brothers by the same mother, the younger one and his two elders. The younger one was a very sickly man and stayed in the house all alone. The two elder men lived away in their own homes. One day news came from another village, saying that every night the dogs set up a great howling. This information was brought by the birds. One day, as we were sitting together, a gentleman came and told us that an epidemic disease was raging from one end of his village to the other and he had come to consult with us on the matter. He had come especially to us because he had heard we were under the powerful protection of the gods and would know what was the best thing to be done. So he and my two elder brothers took counsel together. After that, the two older men girded themselves with long swords and went off with the gentleman. I, the younger and sickly one, stuck a small dirk in my girdle. Alas, being such a useless one, my brothers considered that I ought to stay at home.

"After they had gone off, I slept and had a great dream. In this dream I saw a mean-looking man come down from the hills and present me with a very poor-looking short sword. I then awoke, when, behold, I found such a sword lying by my side. I took it up at once, and, as it was but a small dirk, I placed it in my bosom. I then got up from my bed and followed along the track of the other men, till I came to the upper end of the village they had spoken of. Just then the younger of my elder brothers came running along, pursued by a fearful demon having six tails. I made way for my brother to pass, at the same time grasping the dirk I had in my bosom. I struck the demon with that very mean instrument and cut him clean in two, right through the middle! My brother saluted me and thanked me for what I had done. And so we returned to our homes.

539
776

"I then went off again, alone, towards the lower end of the village, when, lo, my eldest brother also came running along. O, how he ran! Like his brother before him, he also was followed by a big, fierce, six-tailed demon. I, the very poor, sickly younger brother, stepped on one side, at the same time seizing the dirk I had in my bosom. The demon came rushing along like the wind. His mouth was wide open, so that his lower jaw was touching the ground and his upper one reaching the skies. As he came up, I struck the monster and cut him right through the middle. He fell apart and there he lay. My brother then saluted and thanked me, and we returned home together. My brothers were surprised beyond measure at me, the younger good-for-nothing brother, who turned out to be so brave as to slay those six-tailed demons of disease, which they themselves were unable to face.

"After this, the gentleman of the stricken village gave a beautiful daughter to me in marriage, and also bestowed two other young women on my brothers. And so all passed off well. Having stayed with our friends for some time, we at last returned to our homes with our wives. The people all round looked upon me, the poor sickly one, with great admiration. My two elder brothers remained as poor as ever, but I became exceedingly rich. I became the father of two children, a son and daughter, to whom I taught the ancient doctrines. My elder brothers also had a pair of youngsters each, to whom they, too, taught the faith." This wonderful story quaintly ends thus, "We all died of old age, but the children we left behind us are all well and very prosperous."

[p. 366 is blank]

CHAPTER XLVI

ON COSMOLOGY AND THE DEMON OF THUNDER

When talking with me on the subject of cosmology, 772 the Ainu used never to forget to bring in the subject of the place they named *Chirama-moshiri* or the "Lowest world." It is therefore very evident that the subject of Tartarus figures in their mythology and cosmology. It is my intention to take up this matter now. It is not for a moment pretended here that in every respect the lowest world of the Ainu and the Tartarus of Homer are the same. Tartarus, as described in the Iliad, is a deep and sunless abyss, as far below Hades as heaven is above the earth. It is enclosed in iron gates into which Zeus hurled those who rebelled against him and thus repudiated his authority. Later writers undoubtedly considered it to be a place of punishment for the spirits of the wicked, and the poets of later times considered the name to be synonymous with Hades.

In so far as I am able to judge by what the old Ainu told me many years ago of their ancient lore, together with later-day interpretations, the people did not mean Sheol or Hades, where all men go at the time of death, when they spoke of this place. In their tongue, Hades is called *Pokna moshiri*, 'the under-world.' Nor did they mean Gehenna, where the wicked are punished, for that is called by them *Nitne kamui moshiri*, 'the world of devils,' and *Teinei-pokna Moshiri*, which means 'wet underground world.' Tartarus, in their idea, is not the abode of men in any condition. They consider it to be the bounds of this material creation. The word meaning to "cast into Tartarus" occurs once in the Christian Scriptures and refers to the place where we are told that the angels when they sinned were not spared but cast down to Tartarus, and committed to the pits of darkness. Thus it will be seen that the Ainu idea of Tartarus differs from the meaning of that place as gathered from both the Iliad and the Scriptures.

Yet, though their conception of Tartarus seems to differ from the Greek and Christian representations in some respects, it is found to agree with them in others. As regards *place*, it is thought by them to be situated at the very confines of all created worlds. There are supposed by some to be six worlds beneath this upon which we dwell. The very lowest of these is called 'the lowest world' (*Chirama Moshiri*). I can find no word better suited to designate this place than Homer's Tartarus. But as regards the nature of this land, it is not supposed by the Ainu to be a place of darkness, though it may have iron gates. It is said to be a very beautiful country, as full of light as this world; and it does not seem to be the prison house or abode of fallen angels or any other living beings, whether they be gods, men, or demons. The thunder demon, after having waged war upon this earth, is said to have proceeded to do so in heaven, because this world was unable to stand such a grievous conflict. The Creator, Who resides in heaven above, was much distressed at this, and sent the demon to fight in the 'lowest world.' Here the thunder demon was slain, but as no god or demon can actually die, his spirit again ascended to its original home, namely, the clouds of the lower skies. Such is one Ainu tradition—vague indeed, it may be thought; still it is a tradition—concerning Tartarus.

There is another tradition or legend, however, which appears to militate against the above-mention-

ed doctrine of there being six worlds beneath us. 772
Beyond mentioning the fact that six is the Ainu 'perfect number,' I cannot tell how the people reconcile the two, for I have never yet heard it satisfactorily explained, though explanation there probably is somewhere, could one but find it. The legend is as follows:—

"The place in which we men dwell is called by three 539
names. First, the most common is *Kanna Moshiri*, i.e. 773
'The upper world'; and then *Uare Moshiri*, i.e. 'The world in which to multiply; and lastly, *Uwekari Uotereke Moshiri*, i.e. 'The world in which the multitudes trample one another's feet.' It is the upper world because there is another world under foot. This is a very damp place and when the wicked die they go there to be punished. But by the side of this place there is another locality which is *Kamui Moshiri*, i.e. 'The Land of the Gods.' It is to this place that good people go at death. They live there with the deities and walk about upside down, after the manner of flies, so that their feet meet ours.

"When it is day upon this earth, it is night in [827]
heaven, and when it is daylight there, it is dark here.
Now, when it is dark in this world, men should neither [784]
do any work, trim one another's hair, nor cut their beards, for at such times the deities and souls of men
are busy in their own spheres. If, therefore, the inhabitants [461]
of this our upper world work during the hours of darkness, they will be punished with sickness and meet with an early death." The Ainu religion is in this respect a truly daylight-saving scheme.

This myth shows very clearly that the Ainu believe 774
the soul to exist apart from the present material body 775
after death. It goes to Hades, in which place both heaven and Gehenna are situated.

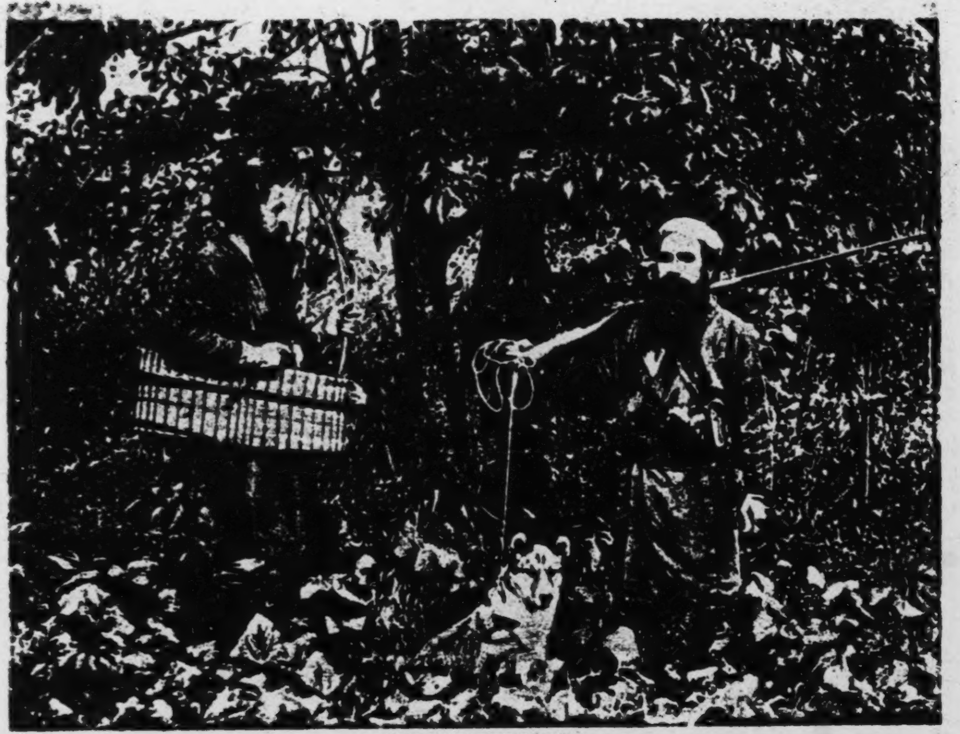
A man once told me of a dream in which the soul 828
of a deceased chief appeared to him and said,

828 "Listen to me. I am chief so-and-so and I now reside in Hades. Upon my departure from your midst, I went to the underground world and there I am now undergoing punishment. But, alas, the punishment is not for anything I did myself, but because the people under my charge were so wicked when I had the rule over them. I ought to have kept them in better order. Let all at once repent of their evil deeds, lest they, too, be punished when they join me."

824 While walking under some very large trees one day, there came a mighty clap of thunder accompanied by a very bright flash of lightning and a sudden crash. It was all so sudden and the noise was so great that I was stupefied for the moment. I felt a puff as of a cool wind or electric current fall upon my cheek, and even saw my coat go to one side as the breath passed by. The flash left a smell like burning brimstone in the air around. When I came to myself, I looked about me and saw that a big tree close by had been struck, so that a branch was much splintered and the trunk riven through. I must surely have been unconscious for a time. Chief Penri believed that this was an attack by an evil genius of thunder and lightning. He told me that these demons lived in the clouds above and were so bad at times that they sent metal-like balls into the earth. They fell with such mighty force that they went right down to the lowest world. He also added "As the demons of the air are so near this earth of ours, it is possible for them to pay us frequent visits, and even to dwell among us. This is in part why there is so much evil in the world." The names of some of them are very long, such as these, "He who passes through the highest skies," and his wife;" He who comes down from the stars," and his wife, with others. All these things point, it will be observed, to naturism and general animism. The people used to be very much afraid of thunderstorms. When one was

going on, I have seen them squat round their hearths, shut their eyes, and hang their heads as low down as their knees, not a word being spoken till the near thunder ceased.

291
411
224
231



MODERN HUNTERS

C

CHAPTER XLVII

SOME SHOOTING INCIDENTS

In our very early days in Hokkaidō there were times when we could get no animal food to eat. We found this very trying in the winter. I therefore determined to buy a gun and try to better matters in this respect. After the gun came, I was able to keep our larder well stocked with such things as wild duck, snipe, wood-cock, tree-grouse, hares, and now and then wild geese. But as the years passed, times so changed that now one can only think of those early days and smack his lips. 117 [136]

One day an English gentleman and his wife came to visit us at Sapporo. They were supporters of Missions and it was my pleasure to take the gentleman with me to some of the rougher places of the interior. Just before starting, my friend saw me cleaning my gun, when he informed me that he was very sorry to see that I shot, and that he did not consider it right for a missionary to shoot birds and animals. So, in order not to offend one of our supporters, I put my gun out of sight. His dear good wife also, being of like opinion, had the grace to tell my spouse, who had a couple of very pretty duck wings in her hat, that she did not think ladies ought to wear feathers!

My friend and well-wisher soon started off with me on our tour, and in a few days we arrived at a hamlet in the interior, where an old Ainu friend had put up two nice rooms in his house, in which I always stayed. As it happened, I had not brought a very big supply of tinned provisions with me, so it was not long before we ran out of animal food.

[P. 373]

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

117 One morning we found the cupboard was as bare as that of the famous Mother Hubbard. In alarm, my friend asked what we were going to do about breakfast and dinner. "Ah," I returned, "that's the question. What shall we do? There is a little rice, but plenty of millet and vegetables to be got." The gentleman was not too well pleased. So I went into my room and fished my gun out from among my clothes, where I had hidden it, and passed out before him. He was, in fact, busy writing at a table. "Surely," thought I, "I have you on toast this time."

Within forty yards of our rooms, a quail got up at my feet. He rose with a startling whirl from under my very nose. "Bang"! went my gun and I forthwith picked up my breakfast. I had no sooner secured my bird than I heard a loud voice coming from the window, "There goes another! Look! Quick!" The poor man saw his breakfast flying away and was evidently afraid of losing it! "Bang"! sounded my gun again and down came my friend's breakfast also. And he was very much pleased. Out he rushed and said, "Ah, I think it is all right to shoot for food, but I do not like shooting for mere sport." "Come along," said I, "let us go and pick up a few dinners if we can." Away we went and returned with a bag of seven or eight fine, fat tree-grouse and a few quails. These lasted us for some time, and when they were eaten up we went and got more, and a few duck as well. So my companion saw that whether clergy or laymen, "a man's a man for a' that," and must be fed.

[825] It is supposed among ourselves that the fox is the most wily animal of the forests, but the Ainu say "No, not so. The bear is the most artful of all." That may be true, but I think all animals have their little tricks, which they play when hard pressed. One day an Ainu friend and I went out to try and shoot something to eat, for I was very tired of nothing but millet and

vegetables. As we were going along, we chanced to hit 117 upon the tracks a fox had made in the snow, and I asked my friend whether we should go and see if we could get its skin. "No," he said very emphatically, [224 "not if you wish to shoot a hare or some ducks." "But 225] why?" I asked. "What has that got to do with it?" Then he said, "if you kill a fox the first thing, you will be certain not to get any good game today." "I don't see why," I replied. "Oh," he returned, "that is because you do not understand how to hunt. If you kill a fox, his spirit will immediately come out of his body and travel round and tell all the other animals and the birds also that you are after them." So we left the fox alone and got on to a hare. My friend told me that in olden times, whenever the men killed a fox while hunting, they always tied his mouth up tightly so as to prevent his spirit from getting out and going off to spread the news.

Another incident happened very near our home in 224 Sapporo one afternoon. It was winter and I put on a pair of broad Canadian show-shoes and went out to find our dinner for the next day. It was not long before I discovered the tracks of a hare, which I followed up for some time. I saw the animal before me but after about an hour of patiently following him in hope, lost him completely. I then returned home and reported my failure. The next day I went again to the same place and as a little more snow had fallen during the night, quickly found his new foot prints. I put the animal up and again followed him, but once more lost him. As I was returning home along my own snow-shoe track, I was surprised to find that the hare had been following me on the very path I had made! I wondered at his sagacity and returned home once more empty-handed. The next morning I got up and went again to have it out with him. I put him up and followed him. We went in a big circle, but after a time

224 I was in front and he behind! I actually saw him hopping along steadily after me. I therefore got behind a big tree and waited. By and by along he came, but he stopped just out of gun shot, sat up on his hind quarters, looked about, and then proceeded to wash his face with his paws exactly like a cat! After about ten minutes of waiting and looking round, he came on again along my tracks, and I got him as he was passing. I carried him home, where we jugged him, and found him fine eating. He was indeed a wily hare.

539
825 When I brought my hare home, my servant gave me the following lore. "Formerly hares lived in heaven, but when there they were not called 'hares' but 'deer.' They were the god's own deer and they used to be killed for food. They made very choice eating. Now, the animals men call deer were divine dogs and they also dwelt in Paradise. They were the dogs with which the gods hunted the "hare-deer.' The old bucks and does were slow of foot and could not catch the 'hare-deer.' The fleetest and best hunters were two and three year old bucks." Having told me this, he continued thus: "The divine Aeoina once killed a deer in Paradise and ate it. He plucked some of the hairs out of the skin and cast them upon Ainu-land. As soon as they reached here they changed themselves into hares. This is why these animals are always so thin and unsavoury, for there can be no goodness in the hairs of the skin of animals, however sweet the flesh of such creatures may be. Yet in Paradise they are very fat, because they are not hares but deer."

825
783 Hares are not looked upon by the Ainu with favour, for they are supposed to be witches. They are said to enter people's dwellings with the intention of bewitching the family residing there. When their tracks are discovered in the snow near a house they must be scooped up with a water-ladle and carefully turned upside down, in order to prevent evil. While doing

this, the person must say, "A hare has come to bewitch 825
us, but with this ladle I turn his track upside down and 783
thereby bury his soul under the snow. Therefore, although there are people living in this house, they will not now be bewitched. Let the hare himself sicken and die."

Hares are supposed to possess extraordinary 825
magical power and to have the evil eye. 539

The following legend will show this. They bewitch people by looking at them, and we are told that, being of such a mean origin, they were commanded by God not to presume to look at human beings. "Hares," so runs the tale, "sometimes possess people by looking at them with their great staring eyes. But inasmuch as they are nothing more than the skins of heavenly 'hare-deer,' they are very mean creatures. God therefore gave them orders never to presume to look men straight in the face and always to treat them with due respect. This is the reason why hares, when they see people always naturally look at them either sideways or from behind. Those which look straight at a person do so on purpose to cast a spell on him. Should one find a hare doing so, he should pray very long and earnestly."

On this occasion the following legend was given me by the same man.

"When a hare has been killed, the flesh should be cut off the bones and chopped up fine. It should then be carefully measured in a water-ladle, each ladleful counted and put into a saucepan. Should there be just six measures full, all will be well; but if there be less than six, another hare must be killed, and so on till one is found which will exactly fill the ladle six times. The head should be cut off and fetishes offered to it. The following prayer should be said, when this has been done. 'We have slain thee, O hare, and so present thee with these fetishes. We are now about to

825 cook thee and the people will eat thy body. We now
539 measure thy flesh with this water-ladle. If it fills the ladle six times, all thy friends will be able to partake of thee, but should there be less, some will have to go away hungry. In that case we shall be obliged to kill another of thy kind.'" Then the measuring takes place, while all look on. I believe many people heap the ladle up so high that there is always a shortage, of the prescribed six, so that another may be hunted. Surely, as I heard a man once say, "There are tricks in all trades but ours."

115 My old servant, Parapita by name, the man who
825 at times received calls from the mountains, as mentioned in another chapter, used to accompany me sometimes of an afternoon, when I went to shoot. Nothing seemed to please him more than this. As we were going along one day, a water-ousel got up, which I brought down, thinking it would be a good specimen for the museum here. My man retrieved it for me, but begged me to allow him to extract the heart and swallow it. "But why"? I asked. He replied, "If I swallow it quickly now, while it is nice and warm, its occult influence will enter into me and make me able to endure fatigue, cause me to become more eloquent, and endow me with ability to shoot as quickly and as steadily and straight as you did then." This request surprised me not a little. I humoured him, however, and saw him swallow the heart whole. Thus the Museum lost a specimen while I gained an ocular demonstration of Ainu belief put into undeniable and reverent practice. Upon our return, Parapita volunteered the following legend.

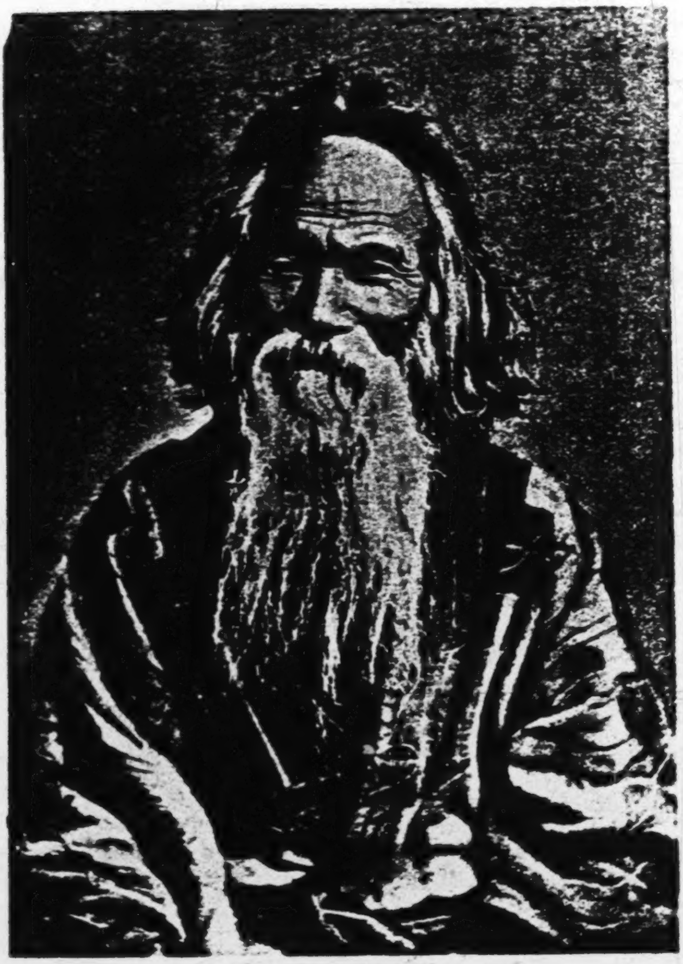
539 "The water-ousel came down from heaven. He is
825 of a black colour and frequents the water courses. He is exceedingly wise of heart and in speech most eloquent. Therefore when he is killed, he should be immediately torn open and his heart wrenched out

and swallowed. This must surely be done before it gets cold. If a man swallows it at once, he will become very fluent and wise, and will be able to overcome all opponents in argument. But this divine bird has power in another way. For, not only does he make people eloquent, but he also makes all who swallow his heart prosper and become wealthier than all others. The person who is fortunate enough to swallow one is called 'the one who has gained a charm.' For this reason the water-ousel should be worshipped and have fetishes offered him."

539
825

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

142
302



A GOOD FRIEND

[p.380]

CHAPTER XLVIII

A LEGEND TELLING HOW A CRUEL, BAD-TEMPERED MAN WAS PUNISHED BY THE GODS

Thus runs this very remarkable Ainu legend.

“I was an orphan brought up in the house of my 539 uncle. He had two wives. He was a very bad-tempered man and treated me with great cruelty. He even begrudged me my daily food and railed at me continually. So hard was he upon me that, being but a child, I used to weep long and bitterly. But my two aunts were very kind and often gave me food in secret.

“On a certain occasion I saw the aunts making new garments. One busied herself with sewing up six warm coats, well wadded with cotton, and the other [291] worked away, making half a dozen pairs of fine fish-skin boots. One day, after they had finished their tasks and the night had fallen upon us, we all went to bed. During the night I was wakened by a walking noise, as of someone coming from my aunts' sleeping quarters. The one who had made the shoes approached quite close up to me and touched the lobe of one of my ears with her hand. She then put her mouth near my ear and whispered, saying,

“ ‘O child whom we have hitherto cared for and fed, I have something of importance to say to thee, so pay great attention to my words. Thy uncle is a very well-to-do man, and he is now about to brew *saké* as if for a festive entertainment on your behalf. When the *saké* is all ready, he intends to invite his friends to the feast. When they come, it is

539 the intention to drink deeply, and when they are intoxicated they are to rise up and slay thee. I cannot abide to look on while they do this wicked thing. Do thou therefore make haste and escape for thy life. Flee down to the river, and when thou comest to its bank thou will find a large ash tree with most beautiful bark growing there. On one of its branches thou wilt see two bundles, one containing skin shoes, and the other one, garments padded with cotton. Outside the hut thou wilt see our two store-houses. One is filled with dried fish. Take as many of these as you can. Then go to the other and help thyself to millet. When thou comest to the tree having the bundles on one of its branches, take a pair of the shoes and put them on thy feet, and clothe thyself with one of the wadded garments. Then wade up the river against the stream, night and day, till thou comest to the source, where a tributary branches out from the bare mountains. Having arrived at this place, make thyself a lodge of pine branches and abide in it till all thy provisions are eaten up. Do as I have now told thee and trust in God.' So spake she.

"I then quietly got up and silently went out of the hut. From one of the store-houses I helped myself to some fish, and took grain from the other. When I came to the tree with the two bundles on one of its branches, I took them and quickly put on a pair of the shoes and then dressed myself in one of the wadded garments. I then stepped into the river and proceeded to wade up stream. It was now dark, but as I continued to wade on, the day broke. For six days and nights did I wade along, and then came to the highest point of the river, where I found a dried-up tributary bed coming from the west. I followed this up into the mountains, which I found to be bare of undergrowth, and there made myself a lodge of fir tree branches.

"Here I took up my abode, staying in it always and eating the food I had brought with me. I did this for two months, at the end of which time very little food was left. I made this last for three days and nights. Then, having eaten all up, I lay down to die. I counted the days and the nights and they numbered just six. This want of food injured my health sadly and made me feel very weak. My cheeks fell in and made my face hollow.

"At the end of six days I heard the footsteps of two women approaching. They soon entered the lodge where I was. I had never before seen such wonderful women, for there arose most beautiful beams of light from the upper part of their faces. So great was the light that the very rafters and the fir branches with which my lodge was built were illuminated by it. It was glorious. In utter abasement and astonishment did I sit still and behold it all.

"The younger woman came and sat down on my left, while the woman whom I supposed to be elder seated herself on my right. There I sat between the two. Presently the younger one took a tobacco pouch, made of very beautiful material, from her bosom. Also a pipe set about with golden beads. The older woman also had a pipe, but this was ornamented with silver beads. The elder of the two sat for some time looking at me, and presently, drawing closer to my side, spoke. The sound of her voice was exquisite, for it was like the clang of metal striking metal. She said,

"'Oh, my lad, what hast thou come here to do? Thy rich uncle reared thee for his own purposes. He was not a true man, for he intended to take thy possessions unto himself. So it was that he made a great drinking feast, thinking to have slain thee in the midst of it. Knowing this, I caused thee to come to this place where I also myself dwell. In very olden

539 times thy original ancestors made fetishes to me, which I accepted. Then all was well with them. I am a descendant of the gods of the midlands. Yea, their daughter am I. I could not endure that any wrong should be done thee. I have therefore brought my younger sister for thee to marry.' So spake she.

"Having said this, she rose up, took my hand in hers, and led me to her house. Near her dwelling she laved me much. She took me from streamlet to streamlet and washed me in each. I reckoned up and found that she had dried up six streamlets in laving me. Then the beams of light shot forth from my body in radiant beauty. After this we went into her house where she clad me in most precious garments. I was indeed a fine, handsome young man. She then made a farewell speech, saying,

[769] "'After I have departed from you, set this my divine home in order. Thou art but a man, mortal and not divine. Now, in payment for thy wife, do thou henceforth make fetishes for me like unto those formed by thy ancestors before thee. They are to be thank-offerings. If thou doest this, season by season, all will be well with thee. When thou leavest this house, go to thine own home. I will see that very beautiful heaps of precious things shall come to thee.' Having spoken thus, she took her departure.

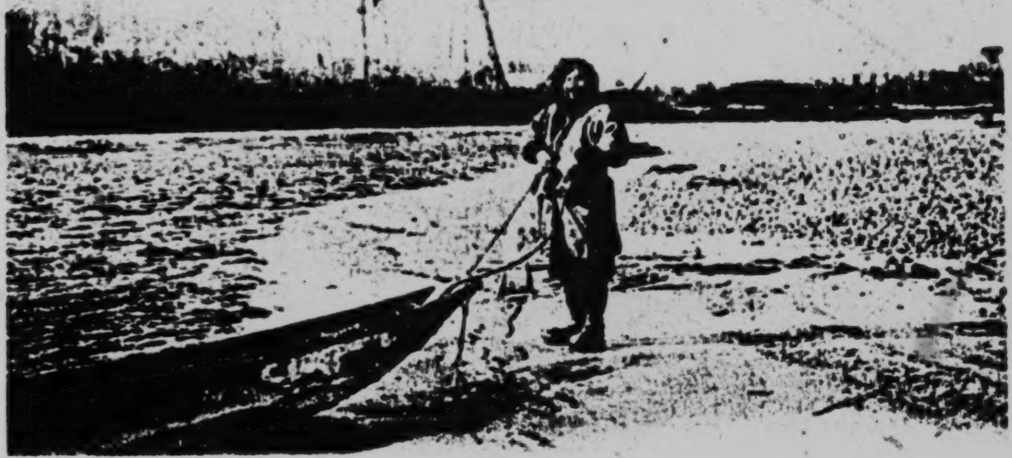
"As she went off, it was with a mighty sound, a sound which reached from shore to horizon and over dale and mountain peak. It was as though the gods were disporting themselves. We then lay down to rest. When I awoke the next day at dawn, I found myself in the home of a god, and there were piles of precious things reaching from the floor to the angle in the roof. And I saw my new wife, a divine woman, sleeping quietly by my side. When I arose she got up also. I then went farther up stream to a bend, and from a nice tree cut a stick which I made into a fetish. It was a very big one. I brought it home and set it up 539 as an offering to the gods of the midland country, and I offered up prayer. Thereafter I made fetishes every season, and every time I went hunting I brought home six tens of he-bear and six tens of she-bear skins. I was more fortunate than any other person.

"By and by I got news from the seashore to the effect that my wicked old uncle, after having become completely impoverished, had taken to his bed, ill, and died. Before his death the gods had made him very weak. I then returned to my village, and, being a very rich man, became the head of the district. With a heart full of gratitude, I set many fetishes about in the forests, and my piles of old swords and precious things became so great that if they were touched they would come clattering down about one's ears, and cover the floor of the house. Then people came from every quarter, by twos and by threes, and settled about my dwelling. They became so numerous that they built themselves a second row of houses at the end of the village. I was indeed a great and rich man, more wealthy, in fact, than any other either before or after me. We had two children, a boy and a girl. My wife educated the girl and I the boy. Presently we both died. After our death we frequently heard about our children, namely, that they were very prosperous and, if that were possible, richer than we ourselves had been."

501
133

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

[P. 386]



A RIVER-BOAT

CHAPTER XLIX

FRESH AND SALT WATER GENII AND GHOULS

In travelling among the wilds of Hokkaidō with the Ainu, nothing has ever made a greater impression upon me than the unparalleled awe and deep respect in which the men held the rivers when going up and down them. I could not at first understand why this was so, but was gradually enlightened by chief Penri and others as the years went by. On my first trip up the Saru river and back again in an Ainu boat, which was merely the trunk of a large elm tree hollowed out, and had no seat in it, I was asked by the boatman to sit tightly on the bottom and not move more than I could possibly help, nor bend over the side to look into the water, nor reach out for anything on land or river, and to talk very quietly. All of which behests I promised faithfully to obey. I thought all this was for fear lest I should upset the boat, fall into the water, or disturb some wild animal or other. But in this surmise I was mistaken, as the sequel will show. 823

It was gradually borne in upon me that these people regarded rivers themselves as living creatures, and that each living thing was itself also inhabited by many other spirits, which in their turn also were the homes of others. I was assured that some of these were regarded as good and others as evil. The class-name for all of them, right from the head waters down to the river's mouth, was *Wakka-ush-kamui*, that is, "good and evil genii of the water." It was the firm belief of these people in such things that inspired the awe I saw settle down on the boatmen, one and all. 823 774

823 Their silence also, together with the quiet of the surrounding mountains, all helped to inspire one with a kind of feeling that we were being watched by invisible beings and there was a continuous expectancy as of something, one did not know what, about to happen or be seen. And the silence was, sometimes, according to the place we were in or passing, such as might be felt.

These old Druid-like men were always a source of wonder and speculation with me, and I seemed to catch something of their spirit. We all seemed to have our moods, and our converse was more by look than by word of mouth. Their belief forcibly reminded me, as I sat there quietly in the boat, watching the beautiful scenery or passing rugged, dangerous places, of all one had heard in days of childhood about our own genii and ghouls, jins and ogres, spooks, sprites, elfs and imps, brownies, nymphs, dryads and mermen with their kind, and I thought "Well, after all, the Ainu and our own forebears had much in common." It was all most solemn, interesting and instructive, and I really felt that I was getting a little insight into Ainu psychology. The people were *living* their superstitions, not talking about them, except with hushed voice and reverent demeanour. I contradicted them in nothing, laughed at nothing, and so got to learn much more than I could otherwise have done. Sympathy wins where scorn is bound to lose.

[776 782] The genius loci of the sources of rivers are called *Pet-etoh-mat*, and this means "Head-water-female." It is said to be the special sphere of such to superintend the river sources. These must be worshipped and fetishes made and set up before them. And people must treat them with all honour and be quiet before them. Otherwise vengeance will be taken and the waters dried up.

In passing along, of course we came to many small 823
tributaries, and I noticed that due respect was also 782
paid to them. This consisted in a simple salutation, with a prayer silently offered. These tributaries were called "Little divine hands" (*Kamui po-teke*). The tutelary genii were named "Divine Daughters" (*Kamui matne-*[illegible]). They are supposed to be the children of the goddess of the headwaters. "And," said my informant, "one must never forget that demons dwell there as well as gods.

During our hushed discourse I was told that there 823
are other genii who are called "Females of the water- 776
courses" (*Pet-ru-ush-mat*). These are innumerable and are supposed to watch over whole rivers, from their sources right down to the sea. There is no getting away from them and they have power to communicate with one another. The gods and demons, good and bad, are very much mixed up together, and are ubiquitous.

On passing over an eddy, I was told to be very quiet indeed. And I must be very reverent and not even smile. "But why?" I asked. The reply came, "A ghoul lives here who is called *Horokariyep*. She is a very short-tempered one and may attack us out of jealousy or spite." The name means "The Sprite who turns back." I hearkened to my teacher, sat quite still, and did not speak. Moreover, I pulled as long a face as possible, which actually made my old boatman laugh. Nevertheless, we got safely over. So also did we negotiate rapids, in spite of the evil spooks inhabiting them.

I found the boatmen appeared to be particularly afraid of a river demon named "Creature of Muddy Places" (*Nupki-ot-guru*). He is a married one, and his wife, who works with him, is called "Female of Muddy Places" (*Nupki-ot-mat*). They are said to dwell near the water's edges and it is they who make the water thick at times. They delight to tear down the banks

823 of rivers, as they are both of a mischievous nature.
776 They are not, however, entirely vicious, for if fetishes
are offered to them they are pleased and will do no
harm. But if they are insulted or neglected, they will
[778] come along some night and knock down just that rich
part of a soft bank where the women have sown their
millet and other garden stuff.

By and by we came to places where the current was strong and there were some fairly big rapids to pass through with our tiny boat. I was asked to get out and walk down, but I told my two men that I would not do so unless they did also, for I had thorough confidence in their skill. "In that case," they said, "then you will please sit very still indeed and hold fast on to the side of the boat." I agreed to this and so we went on. We got through to the other end quite safely and very little wet. The genii supposed to inhabit such places are male and female. They are called, "Senders down of the currents" (*Chiu-range-guru*), and "Valiant and Divine Male Current" (*Chiuka-pinne-Kamui-Rametok*). These, I was told, must be worshipped and propitiated with fetishes.

The mermen and mermaids, with others, have been mentioned elsewhere as occasion has suggested, so are not spoken of again in this place. The general name for such is "Demons which pass through the water" (*Pe-poso-koshimpuk*).

GENII AND GHOULS OF THE SEA

103 Not far from Muroran on the south eastern coast of Hokkaidō, there is a fishing village which the Japanese call *Washibetsu*. As written with Chinese ideographs, as the names of places on this island have been done for hundreds of years past by the Japanese, this means "Eagle Different" and seems to be quite an absurd appellation. But it should be remembered that

such names, in both Japan Proper and Hokkaidō, were 103 taken from the old Ainu designations and written by Imperial command with Chinese characters, phonetically, irrespective of meaning. The first command is said to have been given in 713 A.D. by the Empress Genmyō, and was repeated ten centuries later. The chief stipulations were that the ideographs chosen should be first euphonious and then have a lucky meaning. Washibetsu was one of these Ainu names so treated. In Ainu it is *Wash-pet* and means in their language, "Surf-river."

When passing through this small village some years ago, I stopped and had a chat about the place with an old Ainu friend who was with me. I asked him why it, particularly, was called by a name meaning "Surf River," and he told me that it was so named because of the surf which sometimes, in rough weather, rushed into its river-mouth from the sea. As this river is a slightly tidal one, the name is very appropriate.

We went down to the river's mouth and I saw that 823
the opening was shallow and full of rocks. A little way 776
out, too, there were rough rocks over which the sea danced. That, he told me, was the place where the fresh waters from the land met the salt waters from the sea, and was dangerous, for some water sprites lived there. Continuing our conversation, my friend told me that there was a particular genius who presided over the mouths of rivers. In this instance she is a female whose name means "She who governs the place where the fresh and salt waters mingle" (*Chiwashkekot-mat*). It is her duty, he told me, to watch over the river waters just where they intermingle with the sea. It is also one of her duties to guide fish in and out of the river, when they go to spawn. So she is pretty busy. She must always be held in reverence, worshipped, and have fetishes presented to her fre-

823 quently. Unless this is done, the people will suffer,
776 some by getting no fish to eat and others by drowning.

I have written about some of the supposed good and bad creatures (gods and demons) of the sea elsewhere, but there are a few other matters of interest concerning them which have come under my observation and which I think deserve a word or two now. Besides the "Wild Uncle," who has been already spoken of, and the demon described in the chapter on "A fight with the Devil," there is another chief demon of the sea who is called "He who descends upon the calm ocean." His name in the native tongue is *Ko-notoran-guru*. When he reveals himself, as he is sometimes supposed to do, he is said to appear in the shape of a
[825] very big fish. He has his real home somewhere in mid-ocean. He is of a very evil disposition, frequently stirring up wind and storm and causing wrecks and interfering with the Ainu when out fishing, by driving the fish away and by drowning some of the fishermen. In times of distress he is worshipped, but not on any other occasions. It is very curious to remark that though worshipped, whisky and fetishes are not openly offered him. The reason given is that to offer them openly would incite much envy, jealousy, and anger
[226 among the other gods and demons, who desire such things for themselves alone. Nevertheless, some fisher-
782] men do now and then secretly make fetishes for him and drink *saké* in his honour. But they keep this very secret.

Any abnormal fish, whether it be out of the com-
823 mon in form or colour, is supposed to be a misfortune-
776 giving demon, and when caught is sent back as an
825 offering to the demon of rough weather, whose pro-
226 perty he is supposed to be. We once had a young man
782 staying with us who told me of the following incident, which exactly illustrates this. He said that he and his father, while once out fishing off the coast, caught a

sea turtle. When they got it on board, they were sur- 823
prised to find one of its feet whiter than the others. 776
It was an uncanny thing. It was a freak. When they
saw this they began to fear. After a time the father 825
declared it to be what he called an *ikonnup*, i.e. "A 226
misfortune-bringing creature." It was a marine ghoul. 782
Therefore, after a prayer, he cut off the foot with his big knife, and dropped both it and the turtle back into the sea. In doing so, he called out to the ghoul in a loud voice, "O thou demon who dost stir up storms, we now return this thy creature to thee. Take good care of him." In this act the old fellow was sending back to the storm and ill-fortune-bringing demon one of his own offspring as a present. It seemed to me a strangely sarcastic thing to do. But to them it was the right and proper procedure, and no insult was intended.

When one party of fishermen desire to bring down 754
evil upon another enemy party, who may have given 226
offence by poaching on what they regarded as their own preserves, they go directly to this same demon of storms, in prayer, and ask him to punish them. They tell me that he does really hear their requests and either soon sends a storm upon the others, so that some of them drown, or renders them unable to catch the fish, or afflicts them with demonomania. When he sends madness upon them, they are said to waste away gradually in sickness and finally die. This is a threat the rival fishermen hold over one another, and, believing it, they become more careful.

This mighty storm-demon is said to be the ances- 823
tor and chief of all the wicked minor sea-sprites. He 776
is their owner and director. All are responsible to him. Such minor demons are, for example, "Those who make the sand fly on the seashore" (*Ota-patchi-guru*), and their wives, for they are said to be a married folk. Then the "Sprite of the big rollers," the "genii of the white horses," with hosts of others.

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

780 Such doctrines as the above permeate Ainu folklore and religion, and they form a mighty chain which binds them down so tightly that, while believing in them, it will not be possible for them to progress along the lines of common sense, truth, and light. The chains must be loosened and the light be allowed to enter in and dispel the darkness.

CHAPTER L

THE BAT OR FLITTER-MOUSE FETISH

I think that which most disagreeably affected me 346 and struck me with the greatest wonder when I 778 visited an Ainu village for the first time, was the weird 774 and unsightly assembly of skulls I found set up outside the east end windows of some of the huts, and the very unsavoury smell and hideous appearance of the heads of birds and some of the smaller animals which I saw placed on trays in the north-eastern angle inside the dwellings. That the Ainu are worshippers of the spirits of departed animals and birds cannot in the face of these things be doubted for a moment, for it is an incontrovertible fact that visitors see, even at the present day, the skulls of bears, racoons, foxes, bats [824] and owls, vultures and eagles, kites, albatrosses and other creatures, such as rats and mice, sparrows and crows, used as fetishes and charms, and on occasion worshipped. Indeed, unless the departed spirits of such things have divine honour and worship paid them, it is thought that the creatures to which they once belonged, or, rather, which formerly inhabited them, will come and bewitch the people who have them, for they expect to be worshipped and look upon it as their right.

On talking to an old Ainu on these matters in general, 782 he said, "When our young men are gone away 778 to hunt or fish, the old men who are left at home procure some *saké*, pour it into a cup, and go and offer libations to the goddess of fire, the ancestral fetish, the fetish cluster, and the skulls. At such times they make many fresh fetishes as offerings, and worship,

[p. 395]

782 saying, 'O ye gods, our sons have gone away, and are
778 now wandering hither and thither in pursuit of animals
and fish. We think much of them. Oh, do ye watch over them and prosper them. Help them in what they are doing, and bring them safely home.' So do the old men."

778 I woke up one morning to find the skeleton of a
flitter-mouse or bat resting on one tray close to my head, and the skull of a racoon on another very near by. Phew! What a smell! They smelt quite fusty and musty and in every way disagreeable. When I got up, I asked the master of the hut what these things meant and he then gave me the following lore.

The Ainu name for the bat is *Kapap Kamui*, and this means, I believe, 'The divine hook-winged.' When killed, his head and skin are kept wrapped up in fetish shavings and used as a charm. He is classed among the birds, and is supposed to be a special defence against disease and demons in general, like the albatross. It is also said that when used as a fetish and properly and reverently treated, he will make one wise, which word sometimes, nay, very often, I am afraid, stands for 'crafty.' The following legend tells how he once slew a demon of disease by exercising his so-called wisdom in feigning death, and thereby accounts for the fact of his being kept as a fetish; for, being very wise, he is supposed to be able to bestow that quality on those who keep his skeleton by them.

539 "The divine bat did not come down from Paradise,
825 but was made by God in this world. He is a very
776 precious bird and exceedingly wise. It is said that a
person named Poiyaumbe had a town upon the mountains of Battle River. Now it happened that Poiyaumbe was continually and in many ways being persecuted and hard put to it by demons, and this led him to declare war upon them. As he was such a mighty deity, the demons could not withstand him, for he conquered

them wherever he met them. By and by, as a cer- 539
tain war was just beginning to be brought to a suc- 825
cessful issue, the demon of contagious diseases came 776
with a large number of boats to the harbour of Battle River. All his army landed and drew their boats on shore, and there set up their lodges. The divine Poiyaumbe was very much annoyed with this invasion and said,

"'I am a deity sent down from heaven to defend Ainu-land. Ever since I have been in this country, the demons have never ceased to persecute me, and I have surely seen much trouble. Still, I have never yet been overcome. But now the devil called "Demon of disease" has come with a multitude of fiends, and pitched his lodge of green branches along the shores of our harbour. Ainu-land has till this day been lying in profound peace, and ought not to be disturbed. But even granted that we should fight here, there would not be sufficient space to carry on such a mighty conflict. I will therefore descend to Hades and do battle there. For, understand this, the demon of contagious disease is a very dreadful being. So fearful is he that if one but catches the scent of him he must very soon die. When this war has been brought to an end, I will re-ascend to Paradise.'

"Poiyaumbe next sought for a mighty deity to take care of his castle during his absence. At last, after much searching, he came upon a bat, to whom he said, 'You alone are strong enough to take care of my castle; come and guard it for me.' Poiyaumbe then fastened on his armour, girded himself with a belt, buckled on his sword, took his bow in his hands, his arrows in his quiver, and went off. Then the bat entered in and took charge of the castle. In this way is it known that the bat is a very brave and wise deity.

"This castle, which was at the head of Battle River, originally came down from heaven, and it was

539 this castle that the bat came to take care of. These are
825 the reasons that many people offer libations to bats.
After a time, a demon came to the castle who, upon
776 seeing the bat, said, "O divine Bat, no doubt thou art placed here to defend the home of the gods; come, let us measure our strength."

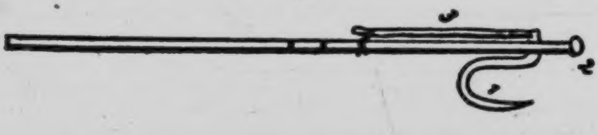
"The bat took up the challenge and said he would fight. The demon thereupon took a poisoned arrow from his bosom and shot the bat dead. There was no need to shoot twice, for he fell over at once. His flesh suddenly dried up and his bones fell apart. The demon then entered the castle and took possession.

"As soon as he was gone in, the bat, though he was a slain deity, yet got up, and with a smile on his face walked in after the demon. The fiend was very greatly surprised to see him. But the bat quickly glided round behind him to where he kept his poisoned arrows, seized them, and in his turn shot the demon dead. The bat was therefore found to be a very wise and exalted bird. For did he not slay that fearful demon? And so it comes to pass that flitter-mice are kept as charms and worshipped."

CHAPTER LI

ON CATCHING FISH

The Ainu were formerly great fish eaters; in fact, 226
fish was their staple food—their "staff of life." The 262
general name for "fish" is *chep*, sometimes heard as *chi-ep*, and this means "what we eat." The large autumn salmon, which they call *shibe*, is a very fine fish and sometimes goes up in weight to 40 pounds. It used to be very plentiful. The summer salmon, [137]
which enters the rivers in June, was also much eaten and was also very plentiful during the season. The fish were taken sometimes by netting and sometimes by spearing, and, during the winter months, with hook [227]
and line dangled through holes made in the ice. Both along the sea coasts and the banks of rivers, the men set torches to attract the fish during the night and also held some torches over the holes in the ice. In this way they took many.



[227]

A MAREK OR FISH SPEAR

No. (1) is the iron hook. It is so fixed to the end of the shaft (2) that when a fish is struck with it the point enters the flesh and is drawn over. The more the creature struggles, the tighter the hook holds. No. (3) is the skin thong which fixes the hook to the shaft.

Fishing along the shallow places of the sea coast 226
in the north was extremely interesting when trained 231
dogs were used. The process was as follows. Several

226 231 men would start off with 20 or 30 dogs and march along the sandy bays where there were shallows. As soon as they reached the place agreed upon, they would come to a halt. Half the men and dogs would then move along the water's edge for about 200 yards, the other half remaining. .

Then at a signal the dogs were started from their respective points and caused to swim straight out to seaward in single file in two columns. At a sharp, loud call from all the Ainu in unison, the right column wheeled left and the left column wheeled right until the heads of both columns met. Then at another loud cry they all swam toward the shore in crescent formation. As they neared the shore, the increasing numbers of fish could be seen in the shallows, frightened forward by the splashing of the dogs following them.

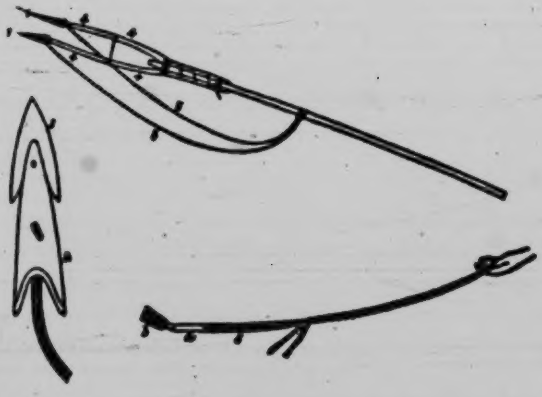
As soon as the dogs found the bottom they pounced upon the fish like a flash of lightning. Many of the fish jumped ashore, pressed by the shoal which was urged along by the well-trained dogs. Every dog which caught a fish carried it to his master and would hand it over to him and to no one else. When received, the master would cut off its head at once and give it to his dog, for this was recognized both by man and dog alike as his special portion. The poor animal which [178] brought in no fish went home supperless. Such fishing, however, is now a thing of the past.

226 227 The people used to make a kind of fish trap they called an *urai*. These were generally placed across the rivers near the various tributaries. They were made of stakes driven into the river bed, the spaces between the stakes being filled in with a kind of wickerwork. This served as a fence to keep the fish from passing. The traps were made in the shape of an arrowhead, and always pointed down-stream. At the end, or point, of the arrow-head a doorway was made, and a kind of net, which was made to slip up and down

at will, was fitted into it, while over the top was a 226
platform upon which the fisherman sat. The top bar 227
of the net was allowed to rest in a notch left in the door-posts for its reception, while the bottom part, to which the handle was attached, rested upon the bed of the river. As soon as a fish was known to have entered the net, the man upon the platform drew the lower portion of the net up till it met the upper, and thus the fish was caught. Various other little wickerwork traps were baited and placed along the streams for the smaller fry.

The fisherman always had a thick stick of willow by his side, which was called "head-striking-stick," and with this he killed his catch. He did so by knocking it on its head. Penri told me that these fish liked being struck on the head and thus killed. It was the [825]
universal orthodox way of "sending the divine creature away." Having been thus "sent off" to their ancestors and their flesh having been disposed of, they would return later to be caught and killed again.

The handle of a spear used to catch pike is about eight or nine feet long, and when fitted up, ready for use, it is fully ten feet in length. As will be seen from



SPEAR FOR TAKING FISH

226 the figure (1), this spear has two heads to it, which
227 are fastened to the pole by means of string. These heads (2) are barbed, and consist of two parts—an iron point (3) and a bone foundation (2). As soon as a fish is struck with this spear, the barbed heads come off the points of the pole (4), but the fish is secured by means of the strings (5) which are attached to the spear-heads and back part of the shaft or pole. Figure (6) represents a bait or decoy which is drawn along the bottom of the river. This bait is nothing but a piece of iron wrapped up in blue material bound on with white bark. At the end of this is a piece of white bone (*a*), two inches long, which is furnished with a tail (*b*) made of pieces of bark and a red piece of cloth. The fish are speared whilst following this bait.

Trout and pike were caught with a spear having two heads to it, such as is also used in harpooning sharks, whales, swordfish and sea animals. But those used for river fishing had decoy or bait attached to them, which was drawn along the bottom of the streams and rivers, and which the fish would some times follow and so be caught.

778 Some of the heads of the salmon were cut off and
782 fetishes offered them, the killing-sticks also coming
226 in for their share of the worship. I was informed, however, that some of these fish were looked upon as evil witches, but I think this particularly applied to such of the old ones as had lived their day and were shedding their scales immediately before death. They were named *tenki-sei-chep*, which Penri said meant "small-pox fish," and might not be eaten.

226 During their season large numbers of salmon used
251 to be taken. Some of them were carried into the
262 houses fresh and hung up on the rafters where they were well smoked. Those taken in the winter were tied in pairs and slung over poles to freeze. Some of those caught during the bright warm weather of sum-

226
mer were split up the middle and dried in the sun. So 251
dried, I did not think them good eating. 262

All kinds of fish, fresh water and salt, great and 226
small, were worshipped as gods or feared as demons,
and thus it comes to pass that when the Ainu speak of 776
the gods and demons of the rivers and sea, they generally refer to some kind of fish or marine animal. The following were the chief fresh water fish caught by the men.

In the rivers of Hokkaidō, the salmon and salmon trout were reckoned as the chief fish and were called gods in a sense often rather more honorable than that of mere courtesy. Then there were the pike, mudtrout, perch, roach and some other small fry. Around the sea coast there were sardines, herrings, mackerel, codfish, bream, soles, plaice, sharks, swordfish, whales and porpoises. And there were to be found at some places, oysters, scallops, mussels, clams, whelks, large crabs and so forth. It was truly a lordly supply. The old men of the present day say they can only "lick their chops and think of what once was."

The chief marine animals speared were otters, walruses, seals and sea-leopards. They were killed with harpoons and spears, and the men were very expert in using the instruments, were excellent boatmen and could swim like fish.

When collecting folk-lore from these people, I some- 115
times found my informants would start off on their own account, and by allowing them to carry on so, I managed to obtain quite a number of stories I could not have got otherwise. The following remarkable legend is one of them. I have called it "A Fish Famine Legend."

"There was a certain man of wealth, through whose 539
property there passed a fine river which always 226
abounded in excellent fish. Every year he caught very many, which he smoked and stowed away in six (six

539 is the perfect number) big storehouses. The people
226 of the surrounding districts, hearing of this, went to him and purchased food. Every year they brought many precious things, among which were fine swords, and with them traded by way of barter. And so this gentleman became very rich.

"Thus did he live and prosper. One year, however, not a single fish ascended his river. As it happened, he had some left over from the previous year, stored in his six godowns. But alas, all there was quickly came to an end.

"One day he went to one of his lakes near, to try angling, but he got no bites. After a long time, thinking it would be useless to try any longer, he was about to start off home disappointed, when at that very moment he felt a fish bite at his bait. With great joy he pulled up the line, and, behold, there was a fine fish on the hook. 'Pull me up at once; be quick, be quick!' said the fish. 'Haul in faster; yet faster!' it said. So he quickly dragged the fish right up to the ice hole. As soon as he had pulled him on to the ice he gave him a sharp knock on his head. Then the fish said,

" 'O Sir, be quick and whack me on my head. Be quick and strike hard and fast. Come, make haste and eat me up.' So, after beating him well he killed him. When he was quite dead, the fish said, 'O Sir, make haste and squeeze me; press me hard; eat me at once; eat fast.' Looking at what he had caught he found it to be a fine silverfish.

[136
252
262]
(The Ainu name for the silverfish is *isumbe-ibe* and it is *Trichiurus japonicus* Tem. et Schlegal. The Ainu name means 'squeezed food.' This is because it is eaten raw, having been first well beaten and squeezed.)

"Seeing what it was, the gentleman thought thus within himself: 'Here I have lived and fished for many years and have always had plenty of sport. There has been abundance to eat and much to spare. Now, hav-

ing nothing more to eat and being very hungry, I came 539
here today at a venture and have taken this. Is it a 226
real fish, I wonder, or is it a demon playing a trick on me? Is it a god who has transformed himself into this fish who has ordered me to draw him out of the water and kill and eat him? If it be a god, is he a good one, I wonder, or one of the evil divinities? I must have a care.'

"Thinking so and supposing that in all probability it was an evil one, he took out his dagger—a dagger which had a hilt inlaid with bone—and began to cut him up fine. Then the fish once more said: 'O sir, cut me up quickly, squeeze me hard and fast. Eat me up quickly, begin at once.' So he hastened and cut him up very fine. When he had finished cutting him up, he cast the pieces to the trees of the forest, to the birds of the air, and to the undergrowth. He then went home.

"During the night he slept well but had a dream, which was as follows. One said to him, 'Sir, until now there have been plenty of fish on thy estate. But this year not so much as one has come up. This is not, however, because thou hast been wicked. I am the famine god and have brought about this condition of things simply to please myself. I have made it so that not even one fish has entered thy waters. It was done to try thee. When thou wentest to thy lake yesterday to angle, thou didst not go of thine own accord. It was I who caused thee to go. When thou wentest and didst angle, thou wast able to take nothing. But when I saw thee about to give up and return to thy house, I allowed myself to be caught. I am not a real fish but the demon of famine. Wishing to try thy understanding, I purposely transformed myself into a fish and allowed myself to be hauled in by thee. If thou hadst shown thyself to be a man of no understanding and hadst partaken of my flesh, thou wouldest have died. But as thy guardian angel was a mighty one, he caused thee to

539 refrain from eating. And so thou didst utterly destroy
226 me. (By casting the cut-up fish to the four winds the gentleman destroyed the demon of famine). Tomorrow, when thou dost arise from thy couch, do thou set up a fetish and name the demon of famine. Thou shalt then see what thou shalt see.' Such was the dream.

[556 "The next day the gentleman arose and reflected
778] thus: 'Some god or other has been playing upon me and has made me dream that dream. He told me to make and offer a fetish, which I will do at once.' He did so, and worshipped it, mentioning the name of the god of famine. The fish then came again in greater numbers than ever. The famine demon was put to flight and the gentleman was very happy. He prospered greatly and every season had in his waters a superabundance of fish, which he caught and dried. The six storehouses were filled to their fullest extent with food, and the people again went to him and purchased it, carrying many precious things and swords in exchange. They paid him well indeed.

"This went on every season, so that the gentleman became the most wealthy man in the whole country and his house was well stocked with riches. Aye, he became an exceedingly famous person."

CHAPTER LII

ON A JOURNEY

The incidents related in the following chapter took 487 place a good many years ago, before Hokkaidō was as 489 accessible to foreigners as it is now. There were hardly any good roads and not a foot of railway had been laid, nor surveys for such taken. Nor had the rivers of the interior been bridged. One had to travel on horseback, [494] sitting cross-legged on a pack-saddle, as a rule, though sometimes it was possible to obtain a foreign-made saddle. The deep rivers were forded by means of small dug-out boats or large barges, which took in men, baggage, and horses too. These were generally drawn across by means of ropes.

My old friend and servant, Parapita by name, used 115 to pride himself on his great learning, and he taught me many things when we were journeying together. I gathered much from him as we were making our way among the villages. He was always very entertaining and much of what he said and did was quite unexpected and often most practical.

The pony I was riding one day was a very old, small, 492 and poor one. He was not up to carrying my weight and was remarkably shaky in the knees. He was also a mighty stumbler. As we were going along at a fairly sharp trot, he suddenly stumbled and came down. I was immediately and without warning shot like an arrow several yards clean over his fore-quarters, for I found nothing for my feet, which were crossed over his shoulders, to grip. His head was nowhere to be seen. The poor brute had fallen on his own head and neck! There was the poor head tucked nicely under one of his

492 shoulders quite out of sight. My man glided like lightning off his horse and hurriedly pulled my pony over so as to allow him to free his neck. He told me that had he not done so at once, it would have been broken. Parapita went up in my estimation a hundred per cent, and I escaped with a live horse and but a few bruises for either of us. But I must admit that the poor beast looked as much astonished as I felt.

To give a full account of all the incidents I have met with on my journeyings among the Ainu would require a volume, but I only propose at present to touch on such as are concerned with this one outing.

824
137 The Ainu are great botanists and I found Parapita's knowledge of plant names quite extensive. On hearing some of them, I was much struck by their aptness. One day on passing through a place where hawthorn trees abounded and coming into close contact with some of their thorns, I asked him what these noxious bushes were called in his language. I spoke somewhat impatiently, I am afraid, for I did not like to get either my clothes torn or limbs scratched among them. He told me they were called *Abe-ni*. This means, he said, 'tree with harpoon bait" or "decoy." This puzzled me a bit till he explained that the pomes hanging from the branches at the end of the stems very closely resemble the "baits" or "decoys" the Ainu make to draw along the bottoms of rivers behind the fish-spears used for securing some kinds of fishes, particularly pike and trout. And truly the resemblance is remarkable. The botanical name of the hawthorn is *Crataegus*
[262] *jozana, C.K. Sch.* The pomes are black, fat, and juicy. The people eat them with great relish.

Soon we passed through big patches of very tall plants having broad leaves on the ends of hollow stems. He told me these were called in Ainu *Koroko-ni.*. This turns out to be the *Petasites japonicus, Miq.* I asked my friend further about this plant and he told me that the hollow stems are called by a word which means a 'set-

342
492
494

ONE OF MY STOPPING-PLACES

137 824 up-throat,' th[illegible] is 'hollow. They are so named, he said, because they resemble the human throat, being hollow. Continuing our conversation, I got hold of a quite new and interesting phrase. It was, *iwan kut koro guru*, which, being interpreted, is "a person with six throats." When it is remembered that six is the perfect number among this race, one is not at all surprised to learn that the phrase is intended to designate "a perfect liar." I listened to this, wondered, and was much amused.

117 Having one evening reached a certain village, I lodged with the chief, an old friend with whom I had stayed many times before. About midnight a cat began to caterwaul atrociously just outside the reed wall, close to my head. Sleep I could not. At last, in despair, I roared out to no one in particular, "Oh, do shoot that cat!" Shortly afterwards there came a terrific 'bang' not far from my ears, just outside the hut. The poor cat had met with an accident from which it never recovered. The chief had shot it! Thenceforth I was very careful as to what orders I gave the people.

[744] I had a plate with three artificial teeth to it. Those teeth were resting in a cup of water by my side, as it happened, in the same hut as that in which the cat incident occurred. In the morning, when I awoke, both water and teeth were gone and neither I nor my man could find them. That same afternoon the chief came up to our stopping place a few villages away, mysteriously carrying something carefully in his hand, wrapped up in a leaf. Said he, "I think this must be yours, Sir." I took the leaf and there were the missing teeth nestling inside. "Where did you get these from?" I asked. "Oh," he replied, "I found them close to a rat hole near where you slept last night."

431 262 At a village in which we spent the night among well-known friends, a little girl brought me a nice tray of boiled chestnuts as a present from her mother. Their jackets had been taken off, so that we were able

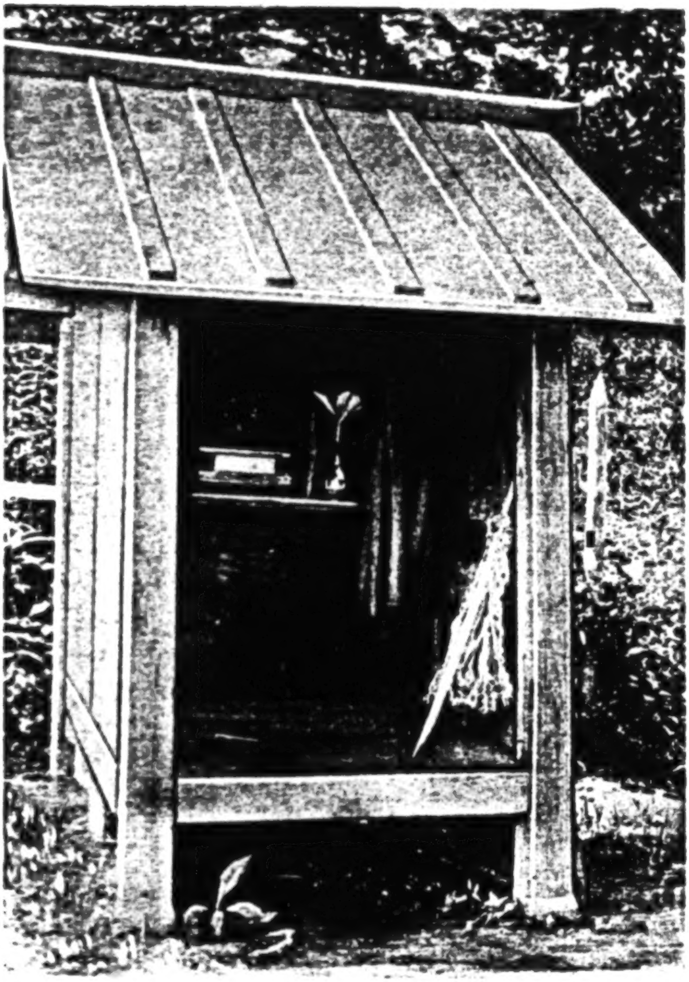
431 to set to on them at once. These nuts are used for food
262 by this people, and very sweet they are to a hungry
man. One of the favourite ways of preparing them is
252 to boil them, then take off their jackets and pound the
fruit into a paste, then reboil and mix it well up with
millet or rice. It was considered a great delicacy to
mix the pounded chestnuts with the eggs of salmon and
boil them together. But this concoction adheres so
tenaciously to the teeth and gums that one cannot get
along without a good, strong tooth-pick. Being fond of
chestnuts, I ate up my little present with gusto. But
after that, I never again accepted peeled, boiled chestnuts,
for I saw afterwards that the women and children
took the jackets off them with their teeth! I preferred
mine with their coats on, for this appeared to me
to be the more hygienic way.

492 While on this journey it was necessary to cross a
deep river in a ferry barge. The horse I was riding
was a very stubborn one and utterly refused to enter
it. The master of the barge told me to remount and
jump him in, which I did without accident. But, alas,
when about half way across, the brute jumped over the
side, carrying me and all my baggage with him. My
horse, baggage, and I went well under water at first,
but at last reached the other side safely. While my
clothes were drying, I asked the Japanese landlady
[495] at whose inn we had immediately put up, to get me
something to eat. Some time later, a nice little bird
was brought me to feast upon, which I took to be a
woodcock. Having eaten it up with relish, I was told
by the boy who waited on me that it was not a woodcock,
as I supposed, but a little chicken which got sick
and had died the day before!

593 As we were passing through a certain village, a
578 woman rushed out of her house and asked me to step
in and flog her husband! "But why?" I asked.
"What has he been doing now?" Said she, "He is in-

toxicated and has been knocking me about. Please 593
come and beat him for me!" I did not like this re- 578
quest, but went in with her to have a look at him. It was indeed true that he was drunk, and when I told him I had been requested by his beloved wife to flog him for knocking her about, he seemed to think that I ought to do so. Indeed, he began to prepare himself by offering me his back. Seeing this, his spouse exclaimed quickly, "Don't whip him, poor fellow! Of course he may get drunk sometimes, and, after all, he has a perfect right to flog me when he feels like it. Am I not his wife?" And so the matter closed. This is just one sample of my journeyings among the Ainu half a century ago.

778
171
346



SHRINE OF YOSHITSUNE
(The fetish in front is the only Ainu thing about it.)

[p. 412]

CHAPTER LIII

ABOUT AINU HEROES

One day, after having been away on furlough for 177
a few months, I returned to Piratori without first 778
sending word to the chief that I was coming. Upon arrival, I was surprised to find my little room (six feet by nine) occupied by a small earthenware idol, standing about two feet high, and very ugly. It was made to resemble a Japanese warrior and was dressed *cap-a-pie* in full armour. It had the regulation two swords stuck into its girdle, and sat prepared for any emergency.

As soon as we had finished our somewhat lengthy salutations, the chief apologized for having put the image into my room, and Mrs. Penri hastened to carry it off and stow it away in her godown with the millet and vegetables. I found out afterwards that when my visits were over and I went elsewhere, the idol came out and was installed in my room for the convenience of such Japanese as might be passing through the village, but when I returned, it always found its home in the storehouse.

Knowing that the Ainu never made images of human beings for worship, I asked the chief how it came to pass he had this one in the village. This is his reply. "It is altogether a Japânese affair, made by Japanese and set up by them. The idol itself is about a hundred and twenty years old. It was brought to Piratori and set up in a tiny shrine on a point of the mountain close to our river. One day while you were away, a big storm of wind blew and sent the shrine,

777 with the idol, into the river. I went and rescued it
778 and am now keeping it till the Japanese make another shrine for it and set it up elsewhere. The image is supposed to represent one whom the Japanese call Yoshitsune, who came to Piratori, as some think, to escape the sword of his brother, many years ago. Please pardon me for putting him in your room when you are away."

It is supposed by some that Yoshitsune (a historical Japanese warrior of the twelfth century) fled from the Main Island of Japan and came to Hokkaidō, where he was lost sight of. But it is really very doubtful whether he ever came to this island. In fact, the most learned students and authorities in Japanese history will have it that he was beheaded at Hiraizumi, near Sendai, and the Ainu themselves are very doubtful, and can afford no reliable proof of his presence here. However, the large shrine which has been set up at Piratori is a purely Japanese affair, built in my time. It has its Japanese priest; the people, Ainu and Japanese, are assessed for its upkeep, and the school children all have to go to the shrine for worship on festivals and high-days. Thus Yoshitsune has become the tutelary god of Piratori, and one more deity has been added to the Japanese pantheon.

776 The Ainu have handed down to posterity the names of very few heroes. Aeoina, "the Teacher," who has been frequently mentioned in these pages, takes the lead. After him comes one called Ponyaumbe, sometimes called Yairespo, "The solitary One," and then one other whom they called Samatuye. But very little is said of any of them. The very latest man of note in Hokkaidō was named Shagushain Ainu. He had a sort of fort at Shipichara (Shimogeho) on a hill by the river. In the year 1669 (the 9th year of Kambun)

In the year 1669 (the 9th year of Kambun) 776
he sent an army against the Lord of Matsumai, but
finally sued for peace, which was granted without fine. [175]

The following is an interesting legend I have frequently heard in Saru. It is called "Pon-ya-un-be," which I believe means "The little man of the mountains." The legend shows him fighting with one called Samatuye Ainu, which I believe is a word meaning "Seashore man," though the legend itself gives a different derivation.

"We three, my younger sister, my elder brother 539
and I were brought up together. One night I found 628
myself quite unable to sleep; but whether what I now relate was seen in a dream, or whether it really took place, I cannot say.

"At the source of our river, and on the tops of the mountains there, I saw a great herd of bucks feeding by themselves. At the head of the herd there was a very large buck with speckled horns. There was also a herd of does by themselves, at the head of which there was a speckled one prancing about in front of her fellows. So I sat up in my bed, buckled on my belt which I had wound round my body, and tied my hat strings under my chin. I then fastened on my leggings, which were made of grass, slipped on my best boots, stuck my favourite sword in my girdle, took my quiver-sling in my hand, seized my bow, which was made of yew and ornamented with cherry bark at the middle, and sallied forth.

"The dust upon the road by the riverside was flying about. I was taken up by the wind and it was as though I rode along upon the clouds. My elder brother and younger sister followed along behind me. In truth, as we went along we saw that the mountains were covered with great herds of bucks and does. The bucks had a speckled male at their head; its horns even were speckled. There was also a speckled doe at the head of the females.

539
628
"On coming near them, I took an arrow out of my quiver and shot into the very midst of the herd, where they stood thick; and it was not very long before the mountains became covered with a multitude of those which had tasted poison. There they lay dead. My elder brother also shot into the midst of the does and killed so many that the mountains were covered with their carcases. Within a very short time both herds, bucks and does, were all slain.

"But see! How it happened I cannot tell. Those beings which had shown themselves as deer came to be men.*

"The leader of the enemy spake to me in anger and said, 'Because you are a brave man of the mountains (*Pon-ya-un-be*) and your fame has spread to many lands, you have come hither to make war upon us. You see around you how you have slain many of my people, and you doubtless think to defeat me; but however brave you may be, I think you will find that you have made a mistake.' (This is the challenge).

"When he had thus said, he drew his sword in a lordly way (lit. '*in a high-nosed way*'), and like a flash struck at me with a mighty stroke. In return I also flashed out my sword and attacked him. But when I hit at him, there was no corresponding crashing sound, strike as mightily as I would. It was extremely difficult to come upon him. It was as though the wind caught the point of my sword. But though this was the case, although it was so difficult to come at him, yet I wrought very hard and was so intent that I did not realize that I had been struck and that much blood was spurting from my body. That abominable, bad man was also bleeding profusely.

---

[825] *The Ainu with whom I first came into contact firmly believed that in olden times their ancestors could assume the form of animals when they chose, and then change back into their normal condition at will. The deer spoken of in this legend were tribal enemies who had come to fight.

"And so the battle went on. By and by I perceived that my elder brother and younger sister had met the women who had been speckled does, and had attacked them most vehemently. With great force they struck with their swords. As I was looking, I saw my brother cut in twain. As he fell, he put his hands out towards the earth and raised himself up again. I then went with my sword and struck him twice or thrice, upon which he became a living man again.*

"Then, riding upon a noise like thunder, he went up quickly into the skies and continued to fight there. I now heard the sound of some other person being slain near by. It was my younger sister who was killed. With a mighty sound she rode up to the setting sun.**

"Then that beastly enemy woman boasted of having slain my younger sister and thrown her to the ground. Then the two, the woman and the remaining man, fell upon me with might and main, but I struck the fiendish woman several times and made her ride upon the sun. She went up to the sun a living spirit. Then the malignant, evil man, being alone alive before me, lifted up his voice and said to me,

"'Because you are a brave man, the fame of your valour has gone to many lands. Now know this, I am called *Samatuye Ainu* (this, the reciter told me, means 'Cutter in twain,' but I believe it is really 'sea-side man'). My younger brother and sister live together and are the defenders of my house. They are exceedingly brave and able people, both of them. If, there-

---

*My friend told me that when at war in ancient times his ancestors could raise the slain to life again and heal all their wounds by striking them with the flat of their sword blades. Even fifty years ago, and since, I have known of this striking and waving swords over the sick by way of exorcism. In cases of death by accidents, as has already been set forth, the custom is still practised in order to drive away demons.

**Death was sometimes called by the old Ainu "riding upon" or "into the setting sun." Life was called "riding upon" or "into the bright sun," or "shining like the sun."

539 fore, I am killed by you, my young brother will come
538 and avenge my death, and then you will live no longer. So be careful."

"I then made a slash at the evil creature; he returned the blow and I swooned. Whether the swoon lasted for a long time or a short one, I am unable to to say. But when I opened my eyes I found my right hand stretched out above me striking hither and thither, vehemently, with the sword. With my left hand I had laid hold on the grass and was tearing it up by the roots. Any way, when I came to myself, I found myself wondering who Samatuye could be and why he was so called. I thought that name was given to frighten me, perhaps. But, I said to myself, 'I must certainly go off and pay him a visit at his own home, for unless I do so I shall be laughed at when I return to my village, and feel humiliated.' I therefore searched about till I found the track by which this great army had come. I got on the path and passed through many villages, great and small. For three days and three nights, six in all, did I travel along till I arrived at the seashore.*

"Here I saw a very high mountain whose summit reached to the skies and on the top of which there stood a most beautiful house. It was encircled above with a great cloud as of fog. I came down from above and landed near it. Then, walking carefully and without noise, I came to the door, where I stood peeping in and listening. I saw something which looked like a little man sitting cross-legged at the head of the fireplace, staring into the embers; and there was also what appeared to me to be a very little woman sitting on the left hand side of the hearth. The beauty of this little woman equalled that of my younger sister. Now the man spoke, saying,

---

[801 805] *Six being the perfect number in Ainu, "six days in all" means "for a very long time."

"'Oh, my dear sister, listen to me, for I have something to say. The weather is lowering and I am filled with foreboding. You, as you know, have been a *shaman* from childhood. Prophesy now to me, for I desire to hear news.' So spake he. 539 628

"Then the tiny woman yawned mightily twice, and said,* 'Oh, my elder brother, my dear brother, listen now to me, for I have a thing of importance to say. Why are you thus in anticipation of evil coming? I hear from a far-away country. There is news coming from above the mountains of Battle River. The brave Ainu has been attacked by my elder brother without cause. A certain man has slain my elder brother and annihilated his men. The battle has proceeded with vigour. A speckled bird comes flying across the sky from the interior. I wish to speak about it, but somehow it passes by and I see it no more. Oh, it is now crossing the sea! It darts along upon the surface of the water like a little fish. It is lovely. It comes straight towards our home. I hear the clashing of swords. They are the swords of the Ainu and their enemies. The battle rages. Blood spurts from big wounds. The sword of my brother departs into the setting sun and is lost. The sword-hilt of the Ainu shines upon the sun. He has conquered the foe. Our home has been hitherto in peace, but is now in the greatest of danger. My eyes are now becoming dark. Pay attention to what I have said.' So spake the little woman.

"Now, as she said this I pretended that I had but just arrived at their house, and, knocking the dirt off my boots upon the hard soil outside, I lifted the door-screen over my shoulders and stepped over the threshold. With one accord they both turned their heads and gazed at me. I saw fear settled under their eye-

---

*This means that she threw herself into a shaman's trance.

539 628 brows. Walking along the left-hand side of the hearth with hasty strides, I swept the little man to the right with my foot, and sat down cross-legged in the master's place. I then said,

"'Look here, you little man of Samatuye, I have a word to say to you, so attend to me well. Has not your elder brother come and attacked us without just cause? Why has he done so? As you have thus stirred up war, you will be annihilated, for the gods will punish you. Listen well to that. It is true that I am but a wounded man, but I will certainly overthrow your abode.'

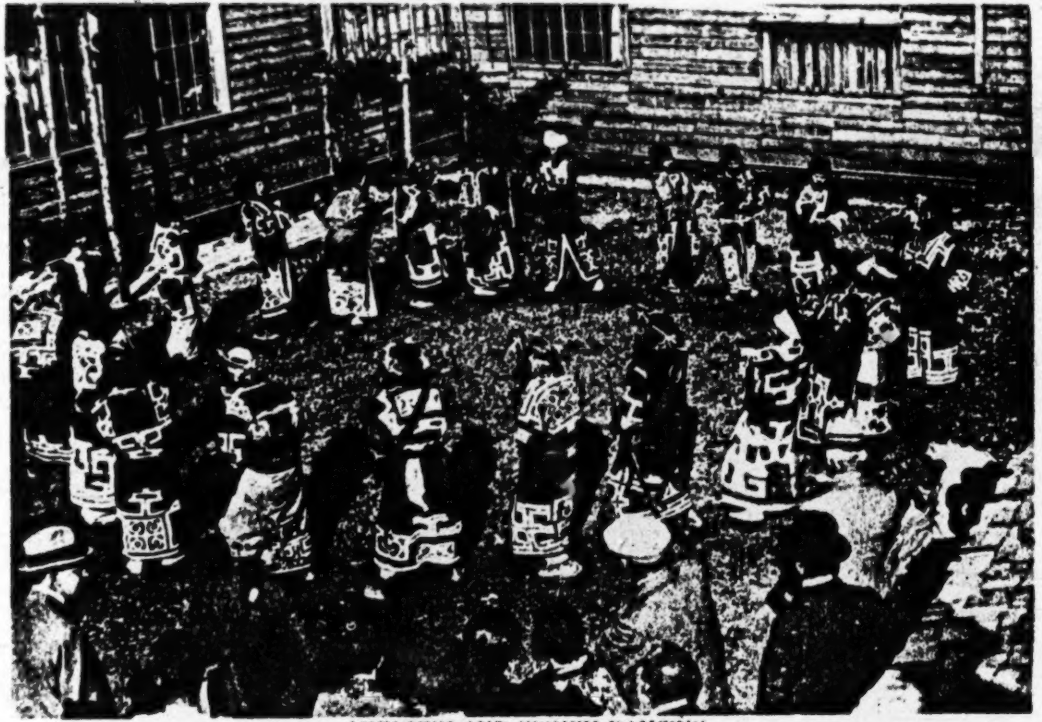
"When I had said this, I drew my sword and flashed it about. I struck at him with heavy blows and made the wind whistle. We went up to the ceiling fighting, where I chased him from one end of the house to the other. Whilst this was going on, a very great multitude of men congregated about the place. They came as thick as swarms of flies. But I cut them down as men mow grass.

"Presently the little woman said, 'Oh my brothers, why did ye attack the brave Ainu without cause? Was it because ye wished to die that ye fell upon them? Henceforth I shall cast in my lot with the brave Ainu. Mark my words.' Saying this she drew a dagger from her bosom and cut down the men at the door like grass. We fought side by side. So fighting we drove them all out of the house. Upon taking a view of the people outside, I saw that there were but a very few left alive. At the head of this remnant stood the little Samatuye man. Yes! There he was. In a very short time all his people were killed. I then went for him in haste and struck at him with heavy blows. The Samatuye woman came to my side and attacked him with her dagger. He soon received some great wounds and was slain.

"The little woman wept much and said, 'As for me, 539
I am undone. I did not desire to draw my dagger 628
against a friendless man. But I was constrained to do so. As the little hawks flock together where there is food, so have I an earnest desire to be with thee, O brave Ainu. Listen well.' "

So ends the legend. It began with a war and ends in a marriage. No doubt they lived happily ever after.

[P.422]



AINU MEN AND WOMEN DANCING

CHAPTER LIV

POSSESSION BY FOXES

The village of Usu, which is situated upon the southern coast of Hokkaidō in Volcano Bay, is a very beautiful place. As its name implies, it has "many bays," and such are always pleasing to the eye. Half a century ago we knew all the inhabitants, and from that time to the present we have always had many good friends among them. The Ainu were all fishing folk and had a full amount of superstition. I can never forget a little incident which happened there once and which seemed to give much amusement to the people present, particularly to the younger ones among them. 117

I was giving an address to a large assembly in one of the houses. As there was no chair to be had and it was very painful for me to sit cross-legged upon the floor, and as, moreover, I could not stand up to speak on account of the smoke from burning wood upon the hearth, the good house-wife fished out a Japanese foot-warmer frame (*kotatsu*) for me to sit on and so speak to the people. About the middle of my speech, when I had warmed up a little, the top of my improvised seat gave way with a snap and thus let me down. I landed with my feet sticking up in the air at one end, and my head level with them at the other. None of my addresses to the Ainu have ever produced such a profound impression as that one did. The hut was filled with roars of laughter, in which I could not but join. We thoroughly enjoyed ourselves. The incident is not yet forgotten, for I heard of it again but a few days ago; indeed, it was one who was then pre- [516]

117 sent, as a little lad, and who very kindly helped to pull me out of the contraption, who brought the incident to my mind again, at which we both resumed our laugh begun more than 40 years ago!

787 As I was one day wandering about the outskirts
754 of the village, I met a young Ainu woman who said, with a scared look upon her face and in a hushed voice, as though afraid of being overheard, "O Sir, please do not go near yonder house, for there is great danger there." "But why?" I asked. "Whatever danger can there be in broad daylight like this? Come, tell me all about it." She replied, casting a frightened look about her, "A woman lives there who is said to be possessed by a fox, and she bewitches people." "Oh, indeed," I replied, "possessed by a fox, is she! That is serious, is it not ? But how do you know? Is she ill? Have you seen the fox which has got hold of her?" To this she replied, "No; but all say she is possessed. Many people have reported that they have seen a big fox more than once coming out of or entering into her house by the east end window, on moonlight nights. And thus it is proved that she is fox-possessed."

This young lady firmly believed, with others, that the woman could turn herself into a fox or back into a human being at will, and bewitch folks when so inclined. Moreover, it was also thought that she was able to render herself visible or invisible as she pleased. It was really so believed by the young woman who was warning me. I did not contradict her at all, but thanked her and told her I would certainly be very careful. This pleased her and so we parted company.

Later on, I again met this same young woman and gathered some information from her as to her creed with reference to this matter. She told me that such as are possessed by foxes have power to make people ill and so destroy them. Such persons sometimes die

barking "*pau, pau,*" like a fox. Others walk into rivers 787
and get drowned, while some fall over precipices and 754
are killed. Like the will-o'-the-wisp, they sometimes lead people astray. They can also make water look like dry land, and the dry land like water.

The woman she pointed out to me was, she said, a particularly spiteful one. When she willed it, she was able to leave her body while still asleep, and roam about the village, the head being attached to her by a very thin thread. Moreover, she could also stretch her neck to any distance when wide awake, and send her head out of the window, peep round corners, and thrust her own face right into the faces of others and stare them out of countenance. She could also whisper into their ears and bewitch them. So elastic was her neck and so spiteful her wicked powers! Thus did the young woman talk on, while I wondered and listened. How it comes to be so, I cannot tell, but those who really believe themselves to be fox-possessed are very difficult to get on with, and one never knows when a fit of it is going to come on. The person who gave me this information, was, it struck me, just the one to work up this disease on her own account, for her mind was so much set on the matter and she was so very much afraid of it.

Foxes are not regarded with very high esteem by 825
this people. By some they are said to have had their origin in a demon out of whose ashes they are supposed to have sprung. They are believed to be extremely crafty or wise, and this is possibly why their skulls are used in divination and exorcism. The legend now to follow shows how it came to pass that foxes were made at all, and why it is they are so much like cats.

"In very ancient times there lived a certain god upon 539
this earth, who was called Marten. He was not made 825
upon this earth originally, but was sent down from

539 Heaven. Now, very far away, right at the other end
525 of the world, there lives a great dreadful demon whose name is Sam (really "over the edge of the world"). He was not created, but existed long before this world was brought into existence. He had no beginning. He is of such an evil disposition that when God created the world, He could not allow him to dwell in any place where men and women had their habitation. This is the reason why he has been made to dwell over the edge of the world.

"Long, long ago, Sam determined to try his strength with Marten, and so came forth out of his haunts and paid him a visit. On entering Marten's house, he sat down with a heavy thud and said, "I hear it rumoured that you consider yourself to be a great and mighty one. Come, now, let us measure our strength in contest, and so see who is the greater, you or I." Marten readily consented, knowing full well that an evil demon can be no match for a good god. No sooner had the divine Marten agreed to his request than the demon suddenly jumped up, seized him, knocked him down, banged him about, kicked him and then cast him into the fire upon the hearth. Here he supposed he had burnt him clean up. He was beyond measure pleased with himself when he saw what he had done, and plumed himself on his mighty power and easy victory.

"After a little rest he got up, with the intention of returning to his far-away home. But lo, a very remarkable thing now occurred. As he was going out of the door, the owner, whom he thought he had destroyed by fire, met him very much alive and in perfect trim. Sam was intensely taken aback at this and felt a little afraid. But before he could place himself in an attitude of defense, Mr. Marten seized him and in his turn knocked him down by the fireside. He rolled him over and over into the very heart of the

fire and burnt him completely up. Sam strove 539
mightily to retain his spirit within him and go up the 825
chimney intact, but Marten was too much for him.

"Thereupon Sam strove hard to ascend upward by turning himself into smoke, and so escape through the roof. But even this proved quite futile, for Marten, divining his intention, blew hard at him with his mouth, so that he fell again and again back into the fire till he was quite destroyed, and that amid much suffering. His ashes alone remained.

"But although Sam's remains looked just like ordinary ashes, some black, some red and others whitish and yellow, yet, being the remains of a bad demon, it was impossible to take all life out of them. They therefore changed themselves into foxes and cats. Thus it is known that cats and foxes are closely allied and are, indeed, of the same family. It is therefore a most fearful thing to be possessed by either of these creatures. They owe their origin to a demon and so have a demoniacal nature."

A little fox tells the following story:

"We are six little brother foxes, and I am the 539
youngest of the family. I have always been weakly 825
and useless. By day and by night I can do nothing 789
but lie by the hearth, watching the smoke ascend to
the smoke-hole, and look at the wood-ashes flying upward, and then see them fall down and settle on my coat.

"We were one day told that a gentleman of another village had gone to a distance to barter goods and would not be home again for some time. My five elder brothers were talking about this and I heard them say that they would go off to the gentleman's house and steal his wife's soul away. Having heard this, I thought thus within myself: 'That gentleman is a good and god-fearing man. He makes many fetishes

539 which are acceptable to the gods, and so the land is
825 prosperous. He has also been very kind to me. If
789 my brothers do as they have determined to do, he will be very much grieved and inconvenienced.' I lay and thought much on the matter.

"Now, one evening, my brothers started out to do as they said. As soon as they were outside, I followed. I ran through the forest as fast as I could and came to the house before them. Before entering, I turned myself into the exact form of the master and then went in and sat down at the head of the hearth. The mistress soon came and sat in her place beside me. Then I said, 'I am the youngest brother of six little foxes. My five brothers, who are even now on their way hither, are coming to steal away your soul in the absence of your husband. I am very sorry for this
[262] and am come to help you. When these men arrive, give them some hard fish roe and seaweed to eat; you will then discover whether they are true men or really foxes.' They very soon came along, and the five all entered the house one after the other, and sat down. They did not know me because I had assumed the form of the master, and I closely imitated his manner, the mistress being seated beside me. Presently, when the salutations were over, the lady cooked some hard fish-roe and seaweed together and gave all of them some to eat. I also ate with them. When I had finished I drew my little knife, sharpened a stick nicely, and then began to pick my teeth with it. But I watched the five men and could hardly restrain myself when I saw them lift up their hind feet and scrape their teeth with their claws.[*]

---

[*] It should be remarked that fish-roe boiled with seaweed is a most glutinous food, and adheres to the teeth very tenaciously. One *must* pick his teeth after eating it. Lifting up their feet to their mouths showed them to be foxes and not men, as they wished the woman to think.

"After sitting and chatting for some time we all 539 lay down to sleep. I lay in the master's place and the 825 mistress placed herself by my side. I listened care- 789 fully all the time, and did not sleep at all, but watched. The five men slept soundly and breathed hard. By and by I got up very quietly and took a lump of hard baked ashes from the hearth, which I carefully placed in the bosom of my friend's wife, and sat down to watch and see what would happen.

"Soon after, I heard my brothers quickly waking one another up. Then all at once a loud cry was heard, 'Seize the woman's soul!' and a rush was made by my elder brother, who came and took away what I had hidden in the lady's bosom. They went off running. I rose quickly and ran so fast that I got home before them and lay down. Not long after, in walked my five brothers carrying the soul they had stolen. As they were looking at it, that cake of hard baked ashes crumbled up and slipped through their fingers. When I saw that, I could hardly keep from laughing, but I did just manage to restrain myself. My brothers were exceedingly angry, for they now supposed the lady to be superior to them in magic power. The next day they consulted together as to what steps to take now, and then towards evening set out once more to steal her soul. As before, I started directly after them and arrived at the house first, and told the lady my brothers were coming again, and asked her to do exactly as she had done the night before. Very soon, in walked my five brothers, and once more the house lady fed them with fish roe and seaweed. When they had finished they picked their teeth with their hind claws and so proved themselves to be foxes, as I said they were.

"When it was dark, all retired to rest, and I lay down in the master's place. I did not sleep at all, but listened intently till my brothers were fast asleep. I

539 825 789

then stole quietly across to them and snipped off the tip of one ear of my elder brother. This I brought and placed in the bosom of the mistress. I then lay down again. Soon there was a noise of men waking up, and all at once came the cry, "Seize the woman's soul!" Then the second eldest brother rushed across the floor and took her soul. They at once went out, and rejoiced greatly because they had now got it. I immediately followed them and rushed home by short cuts, so that I arrived first. Here, as before, I assumed innocence, pretending that I had been nowhere. They soon followed one another in through the doorway, carefully carrying the soul. When they examined it, they found it to be nothing but a piece of common fur. At last they found out that it was really from one of the ears of my eldest brother! They were supremely angry at this and said, 'Yes, that woman has indeed greater magical powers than we.' Then they shook their heads at me, (for I was greatly agitated, shaking with suppressed laughter), and said, 'Is not our very sickly little brother helping that woman?' To this I replied, 'How should one so sickly and tiny as I help anyone against you, my big, strong brothers? You see how weak I am. Am I able to go anywhere? Why do you talk to me like that?'

"My brothers were very anxious to take that woman's soul, and, being very angry, went out and prayed to two big bears, asking them to go and steal it for them. They made many fetishes for them, so that their prayers were heard. I was very sorry and set off to warn the lady of what was determined against her. On my way, as I passed through a place where the gentleman had been getting his fire-wood, I tore up a big dry stump of a tree and put it on my shoulders, and I also wrenched up one green tree and carried it along with me. Entering the house, I placed the stumps on two beams and endowed one with the

power of speech and the other with powers of a mad- 539
man's chatter, who imitates what others may be 825
saying. I then sat down as before and told the lady 789
what was happening about the bears. That done, I made myself a little burrow, furnished it with fetishes, and waited there, well hidden from view.

"As I sat thus in my burrow, I heard someone walking *thud, thud, swish, swish, snap, snap, sh, sh,* through the forest, the sounds varying as the walking was on dry or damp ground, on withered or green twigs. He came right up to the house and turned out to be a great he-bear. As soon as I saw him, I jumped upon a beam with a mighty howl, which one of the tree stumps took up and the other imitated like a madman. At the same time down fell the stumps right on his back. With a grunt of wrath he turned and fled. I hastened to re-arrange the two stumps and had only just finished when along came another bear, a very old and mighty one. I jumped up as before, the stumps howled as I had taught them, and then they fell heavily on his back. He became very angry and rushed off growling loudly.

"I then retired to my burrow behind the house 539
and stayed there quietly. I soon heard that those two 825
mighty bears went straight to my brothers, five foxes 776
in all, killed them and broke up all their bones. At last 782
the master returned with much rice, *saké*, cloth and 778
other goods. I heard his wife say to him when they were sitting by the fire, 'While you were away, six little brother foxes came twice and used their magical skill by which they endeavored to steal my soul away. But thanks to the youngest of them, a very tiny fox, who is a poor, weakly creature, you now find me alive. Next they prayed to two great he-bears to help them, but, thanks again to that little fox, I still live.' When he heard this, the gentleman was very grateful to me

539 and made many fetishes for me, which he set up in
825 various places.

776 "Thanks to this, I have become a new creature,
strong and well, and big. And I have become his
782 guardian angel. When I look down from above and see
778 this fine gentleman, I find that whatever he does, he
does well, and he has become the richest man in the
whole of that district. He has prospered beyond all
others, because I look down upon him with favour."

CHAPTER LV

ANOTHER FOX STORY

Pau, Pau, Pau sounded a voice not far from the hut 539
in which I was to spend the night with a hunter. We 825
were sitting chatting by the hearth, upon which a nice fire was burning brightly, when the cry suddenly came. A hush at once fell upon all present; even the baby looked up into her mother's face as if scared. "There he is again, the sly, wicked brute!" said the father and master. "What is it?" I asked. "Oh," he replied, "it was the bark of a bewitching fox, and he means no good to anyone." All were much cast down in spirit and seemed to have a presentiment of evil to come.

In reciting their legends, the Ainu have a good deal to say about bears and foxes assuming human forms and appearing to people. Bruin usually comes with a good and kindly purpose, but Reynard always sneaks along with evil intent. The fox is supposed to take [754]
the shape of a human being sometimes, in order to go to the man's wife or sweet-heart while he is away from home, and either bewitch her by entering into her heart himself, or steal her soul and carry it off, sometimes in his own heart. Or it may be he will assume the shape of a woman and go to her lover or husband while she herself is absent. So the people fear foxes as a rule, and become anxious when they hear one bark at night, as we did that evening.

A fox tells his own story, as follows:

"As I, a little fox, was living quietly in my own house, [754
I heard it noised abroad that the wife of a certain 789]
gentleman who resided not far away was famous

539 among both gods and men for her astonishing beauty. 825 This filled me not only with curiosity but also with envy. 754 So having, by means of telepathy, put it into the heart of her husband to leave his home for a visit 789 to a distant place, I made myself an ancient pipe-holder just like his, to stick in my girdle. I then assumed the form of the woman's husband, arrayed myself in garments like his, arranged the pipe and holder I had made, donned a turban, and so made myself look like her spouse in every respect. I then sallied forth from my home and came a short way towards their house. As I went along, I pulled up two tree stumps, set them upside down, and made them look like serving-men. I gave them my bundles to carry and caused them to walk behind me.

"As we proceeded along the sea-shore and neared the house, I imitated the gentleman's gait. When I came to the door, I opened it quietly and entered. On looking in, I saw a lady sitting by the hearth. She was the wife. I had never seen her like before, for she had a most glorious, godlike countenance. She moved on one side for me and I came and sat down near her. I occupied the master's place. I was very much moved in spirit, and, heaving a deep sigh, jumped up and went out again, much agitated. In confusion of spirit I knew not what to do. So I walked on halfway to my own house again, but then I mastered myself and returned to her home. When I had sat down again, I told her very many lies. She did not look at me particularly, for she thought I was her husband. Yes, although I saw her smile she did not look at me once even. After a time she rose up from her place and gave me some soup. She also fed my men—those men I had brought with me.

"When all had finished eating, she made up the beds for the guests. We then retired to our sleeping-places, she and I together as husband and wife. I

listened carefully and heard all sleeping fast, the wife 539
also sleeping quietly beside me. Just about midnight 825
I struck her a sudden blow on her bosom and seized her 754
soul, with which I quickly made off. 789

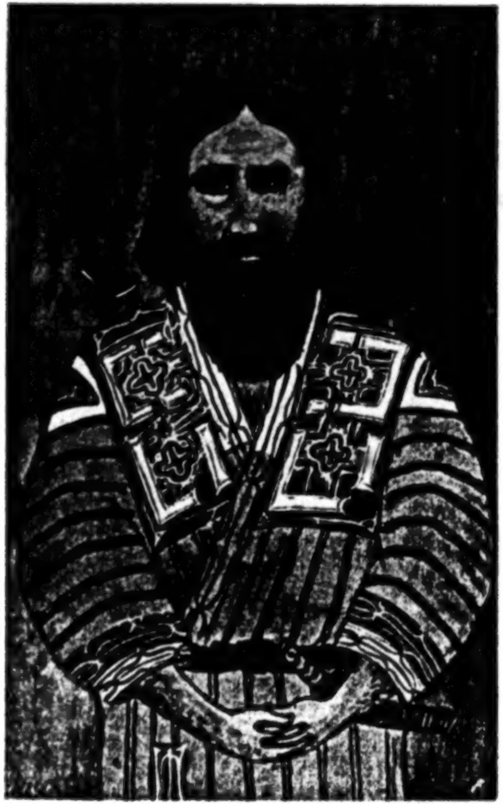
"On reaching home I made her my wife, fed her well, and rejoiced with her. So happy were we that I could not bring myself to leave the house. But very soon the birds came and told me that the gentleman had returned to his home. As he was drawing near to it, he discovered his wife's corpse lying by the roadside in a decomposing condition. He was greatly affected [756] and sent for six male shamans who were brothers, and six female shamans also, who all lived near. When they arrived, the males performed the shaman rites. Nevertheless their eyes were unable to reach me for I had covered myself well. But at last the youngest one of them very nearly discovered me. When I saw that he was just about to set his eyes on me, I caught up a tuft of grass and waved it upwards. This made many mountains to spring up as a screen between us, so that he did not see me.

"Then the male shamans were all sent out of the house and the females brought in. All six performed the shaman rites. The youngest of them all but set eyes on me. She said in her frenzy, 'A bachelor witch-fox wanted a wife and went off to find one. When thou wentest away, he came to thy house, seized thy wife's soul and bore it away. He married her and now she and he are living happily together. Tomorrow at the break of day thou shalt go to fight him.' So spake she.

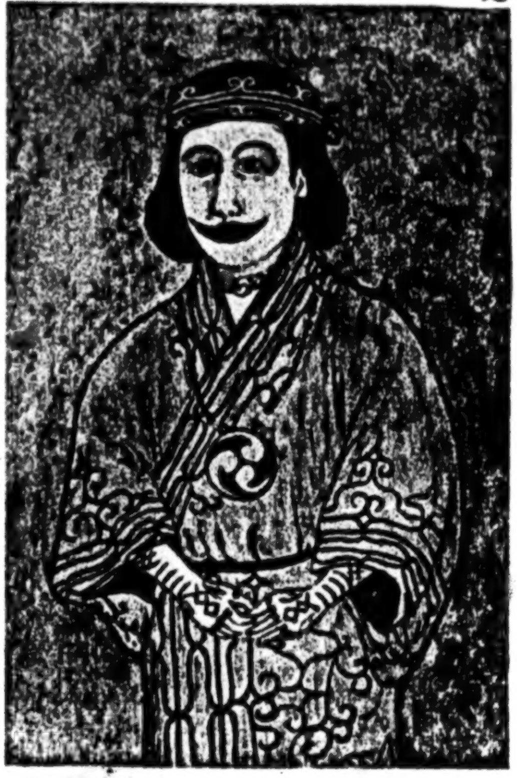
After that I could not sleep and kept awake till daylight appeared. Just before noon I heard voices close to my house. Very soon after, I heard fire roaring close by and tongues of fire began to come through the cracks. I gave my wife a push, turned her into a little bird, and then popped her into my mouth. That

539 done, I ran to and fro about my house. There were
825 two openings, through one of which a tongue of fire
754 from a burning log leaped out into the yard. Seeing
789 this, I rushed out with it and alighted upon my feet.
Then all at once two great burning sticks of wood fell upon my body. From that time I knew nothing and all appears like a bad dream." Thus ends the story as told by Reynard himself.

[P. 436(A)



KUTRI
Drawn by T. Katahira, an Ainu



YAI-MAH
Drawn by T. Katahira, an Ainu

532
516
291
302
304

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

CHAPTER LVI

A REMARKABLE AINU LOVE TRAGEDY

539
831
181

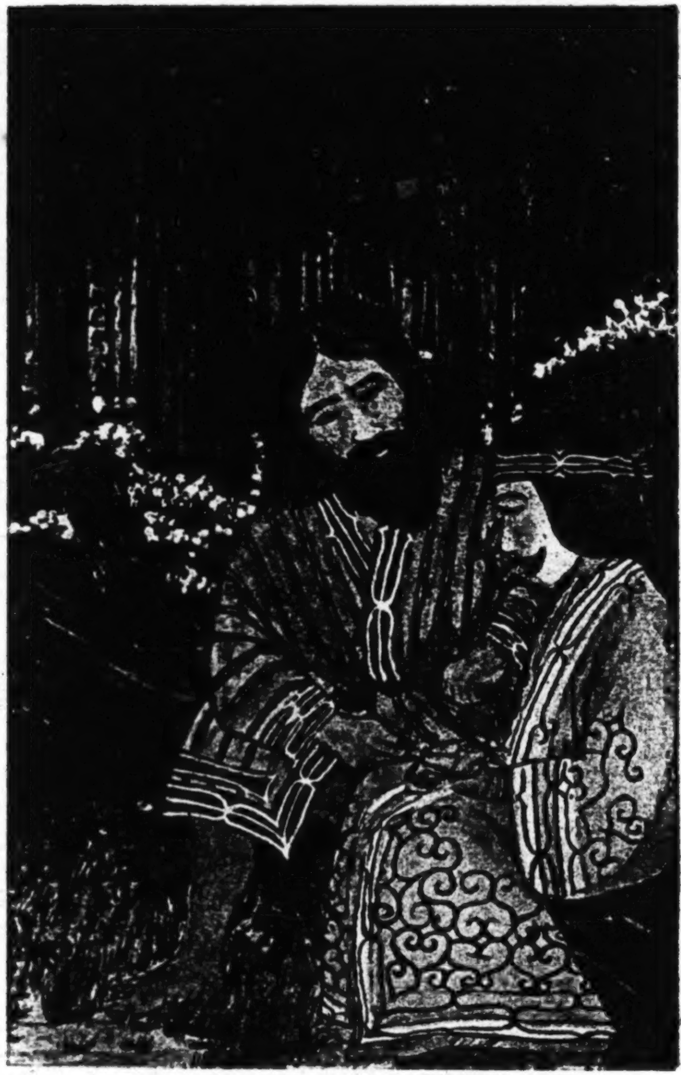
Kutri of Crag-top was the most handsome man in his district and was highly regarded by all. He had lovely locks of fine wavy black hair and a delightful beard. He was as strong as a bear in his prime, and as bold, and he knew not what fear was. He was as swift of foot as a deer, as clever as a wily fox, as keen-sighted as a hawk, and as quick and sure in his movements as a weasel pursuing his prey. He never returned from the hunt empty-handed and was never known to miss a fish with his hook or spear. His club for killing salmon sounded three times to any other man's once. In shooting, his aim was so true that his arrows invariably hit the mark, and he, above all others, knew how to track animals in the forest. He could wind the instrument for decoying deer so well that when he blew it, the sound he made was so sharp and clear as to be indistinguishable from the call of a doe for its young, the cry of the young for its mother, or a signal of distress or alarm. He was wonderful! The man was like a demi-god among his fellows. He was also very eloquent of speech; he could roar like thunder when he was angry, and when at peace his voice was like the rippling of a gentle stream of water running among the pebbles in its course. No one could stand before him. He was the pride and hope of his race, and good-tempered and humble withal. The maidens delighted in him and all the young men envied him; for, did not everyone praise him? and did not the chiefs and elders of the people extol his virtues?

539 831 181 Yai-mah of the Hollows was a very beautiful maiden. All admired the damsel and loved her. She was tall and broad-shouldered. Her back was as straight as an arrow. Her arms and limbs were round and shapely. She carried her head high and with grace, and her step was quick, firm and springy. She was as pure and innocent as a beautiful lily. She had magnificent dark hair reaching nearly to her shoulders, and it was glossy like a ripe plum in full bloom. Her brows were thick and her eye-lashes long. Her eyes were of a lovely dark brown colour and very bright. To look at her was to be fascinated by her, for she was always as full of grace and charm as she was lively and pretty. Every part of her bespoke joy and vigour. Her face was like a full moon, round, glossy and fat, and the tattoo round her mouth was of a glowing dark blue, well cut in and beautiful to behold. Her smile, courted by all alike, was bewitching, and her voice sounded like the jingle of metal bars when they knock together. She could weave garments and sew better than any other damsel, and her embroidery was beyond compare. She could tell stories, sing, and dance, and she could also play the harp and hum cradle songs. She could bring in more water without spilling, and carry bigger loads of wood than any other woman, and her garden plot was always well kept. She was a model in every way and had no blemish. She could cook beautifully, and her dishes were savoury and appetizing. Her chestnut, fish-roe, and millet dumplings were enjoyed and relished by all. If Kutri was like a well-grown ash tree of the mountain forest, Yai-mah was like a lovely flower of the sheltered hollows.

539 831 584 Kutri one day went down to the Hollows where Yai-mah lived, and as he went along he met her in the path not far from her home. When they saw each other they were both struck as by a blow. They came to a sudden standstill and neither could take eyes off

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

532
291
831
516
584



KUTRI AND YAI-MAII COURTING
Drawn by T. Katahira, an Ainu

[P. 438 (A)]

the other. They admired one another's beauty and 539
handsome form, helplessly. There they stood, eyeing 831
each other with unbounded amazement and wondrous 584
fascination. Instead of making way for Kutri to pass, as she, being a woman, ought to have done, Yai-mah stood in the middle of the path, rooted to the ground, and gazed at him as though mesmerized. Neither could pass the other. Though they saw one another now for the first time, yet they suddenly began to overflow with love for each other. Nay, as a loving sister, Yai-mah rushed to him and placed her head upon his shoulder. Kutri took her by the hand and they stepped to one side of the path and seated themselves side by side on a log. Long did they linger and lovingly did they sit and talk. Yea, till the evening shadows began to lengthen did they abide there in great contentment of heart. Then, as if waking from a beautiful dream,
Kutri quietly gave Yai-mah his small knife and sheath [431]
as a pledge, and she, in return, affectionately handed him a piece of her own embroidery. Thus did they pledge one another their troth and then they each returned to their separate homes in joy and gladness.

But alas, Kutri found that there were grave objec- [582]
tions to his marriage with Yai-mah. In the joy of his newly found love for her, he had quite forgotten that when a mere baby in arms, his father-chief had betrothed him to the infant daughter of a certain chief who lived in another village. The child's name was Ara-shik. This child had grown up to be as ugly as Yai-mah was beautiful, and she was idle, dirty, useless, and a backbiting chatterbox. Moreover, as her name implies, she had but one good eye, for the other was very weak. Kutri had no love for her and had never wished the betrothal to be consummated. Had he not, indeed, many times declared before all that he would never marry her, come what might? But the two chiefs were as stones and would not soften. He

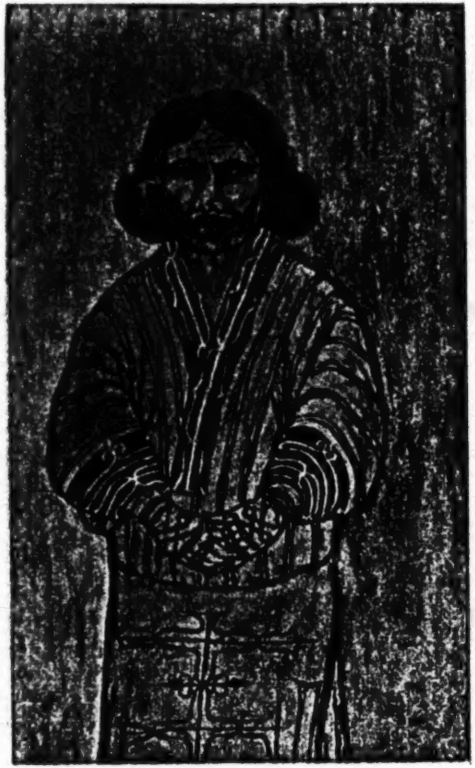
539
831
584

himself was just as obdurate. His aversion to that one-eyed, unlovable damsel was fixed and absolute. There was consequently much unhappiness in his home where bickerings and quarrels were the order of the day.

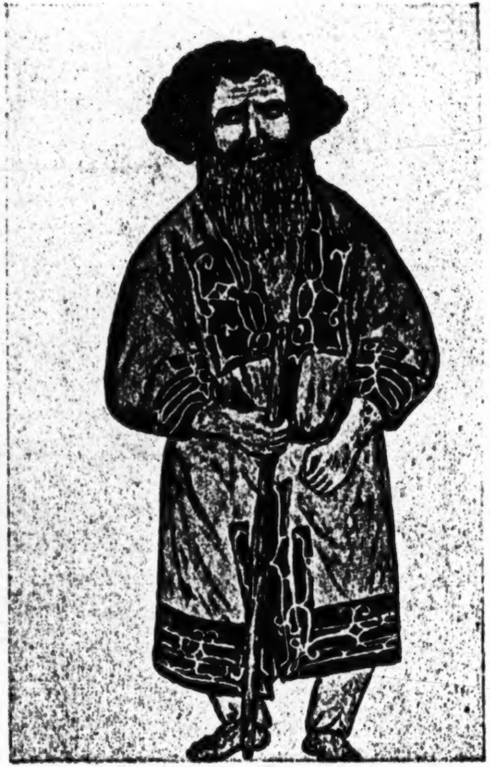
Yai-mah also had been betrothed when a baby to another child in a village some distance away, Wenku by name, and when she was told that the early betrothal could not be broken off, she wept bitterly and began to pine away. Her proposed husband was a very poor, ill-formed, and fiery-tempered man, and as jealous as jealous could be. He was greatly feared by all and not the least so by Yai-mah herself. This man could neither hunt nor fish, and the very dogs everywhere shunned him. Moreover, as he had a partly withered arm, he was unable to shoot with the bow. He was a worthless drag on his family and the people of the village scorned him. His scowl would shame the worst of demons. Yai-mah had not a particle of love for him and declared she would rather die than become his bride. When he heard this and also that she desired to wed Kutri, he became more jealous than ever, if that were possible, and as fierce as an enraged and hungry man-eater bear. And poor Yai-mah had much trouble and shed many bitter tears. It was indeed a very unhappy state of affairs.

Neither could forget their love for the other, nor, indeed, had they a wish to do so. And so they felt they must meet again. They came together one evening and settled to flee away secretly by night, and go to live by themselves among the mountains, far away from their people. They appointed a place to which each should by stealth carry some necessaries, a few at a time, so as to attract no attention from prying eyes, and hide them carefully away against the hour of departure. Yai-mah took her best embroidered dress, her waist-band, which was ornamented with

142
291
302
304



ARA-SHIK OF THE WEAK EYE
Drawn by T. Katahira, an Ainu



WENKU OF THE STIFF ARM
Drawn by T. Katahira, an Ainu

brass rings, her ear-rings, beads, and necklace, her 539
harp, a weaving loom, some thread, a cooking pot, two 831
wooden spoons, two bowls and eating cups, a water 584
ladle, a small knife, a few dumplings to eat on the [301
way, a few dried fish, and a little millet. These she 415]
tied up in a neat bundle and rolled in a mat. Nor did she forget to fix all up securely, ready for a sudden departure, in a carrying-sling, the headpiece of which she had made soft and beautifully ornamented. When all was prepared, she hid it away very carefully among some bushes by a little stream, and then returned home to await the moment arranged for the elopement.

Kutri brought a long and short knife, an axe, his [411]
fine yew bow, elegantly decorated with thin slithers of cherry bark, a quiver well filled with arrows, a good supply of aconite poison, some stout string, a few strong sandals made of deer and fish skins, a cup and moustache-lifter, a bear-skin bag containing tinder and a fire drill, a fox skull for divination and a tray or two upon which to place skull fetishes and offerings to the deities. He also carried some bear's galls as medicine. Ever thinking of his dearly beloved Yai-mah, he took one thing he believed she might possibly forget, and which as it happened she surely did overlook,
namely, a pair of scissors. Later, when they 539
unpacked their bundles in their new home and he produced 831
the scissors, her pleasure was unbounded. Her 583
face lit up with true love and her eyes flashed with joy. Her beautiful moon-like face beamed with smiles. She, too, had thought that Kutri might possibly forget something, and, so, not to be outdone, she produced from her work-bag a fine deer decoy and handed it to him. Great was his pleasure and loud his laughter when he saw it, for he found that he had quite forgotten to bring one! The rafters of their little hut rang again and again with the ripple of Yai-mah's lovely voice, and the musical roar of Kutri's melodious accompani-

539 ment was delightful to hear. They were overjoyed to
831 find that when busy preparing to set off on their
583 journey together, each had been so filled with thought
for the other in little things.

When all was ready and the night of departure had arrived, they came quietly to the rendezvous, each followed by a fine hunting dog as companion. These faithful creatures seemed quite to understand what was on foot, for when their master and mistress took up their bundles and silently moved off towards the mountains they placed themselves in front and trotted on a little ahead, as though to show them the way. Then came the man, with Yai-mah, being a woman, behind. On they went tramping along for twice six days, camping each night in some secluded nook near water. When they started each morning, Kutri's dog alone went ahead, while that of Yai-mah followed close behind its mistress as though to prevent a surprise from the rear. The dogs seemed to know that there might be danger. On the evening of the twelfth day they came to a beautiful glade, in the midst of which there was a lovely tarn, the clear blue waters of which rippled with the movements of trout as they sported on the surface. The land round the tarn was a plain covered with most luxuriant green grass, in which were two big companies of fat deer peacefully feeding. One was a herd of fine bucks, and the other consisted of does with their fawns. Not far off were other small lakes, on which could be seen many geese and wild ducks resting quietly. All appeared to be most gentle and tame. In the light of the setting sun it was like the kingdom of the gods. It was grand beyond description, and there, right under a big elm-tree, which would yield fine bast for weaving into cloth, they determined to build their house and make it their permanent abode.

They laid themselves down under a tree and slept 539
there the first night, in the open. The twinkling stars 831
came out one by one, and the silver moon, climbing 583
up into the heavens, made the shadows of the forest trees behind them move like living beings as it coursed its way across the skies.

Pau, pau, called the foxes in the distance, and the cries of the night birds, as they flitted overhead just above the trees, were loud and constant. Yet they heard them not. The pine-martens came out of their holes and watched the sleepers with their sparkling, saucy eyes, but they saw them not. A fine fat buck unsuspiciously approaching the place where they lay, soon scented them. He sniffed, stamped his foot on the ground, whistled, and bounded off to report to his family. But Kutri was quite unaware of it. A bear roared not far away but Yai-mah slept in peace. The winds whispered in the tree tops and made a rustling among the leaves of the elms. A moonbeam rested peacefully on Yai-mah's smiling upturned face and softened it by adding to its divine beauty, while Kutri lay with his head pillowed on his arm, snoring with a pleasing rhythmic measure. It was a heavenly sight!

The night passed and at early dawn they awoke to a new day amid the whistling of the striped and red squirrels as they scudded about the tree trunks and branches, and the whirring of the tree-grouse and quails as they rose and flew away. The insolent jay alone seemed to scream defiance. The drumming of woodcocks and the quack of the ducks, together with the song of the skylark, were delightful to hear. It was splendid!

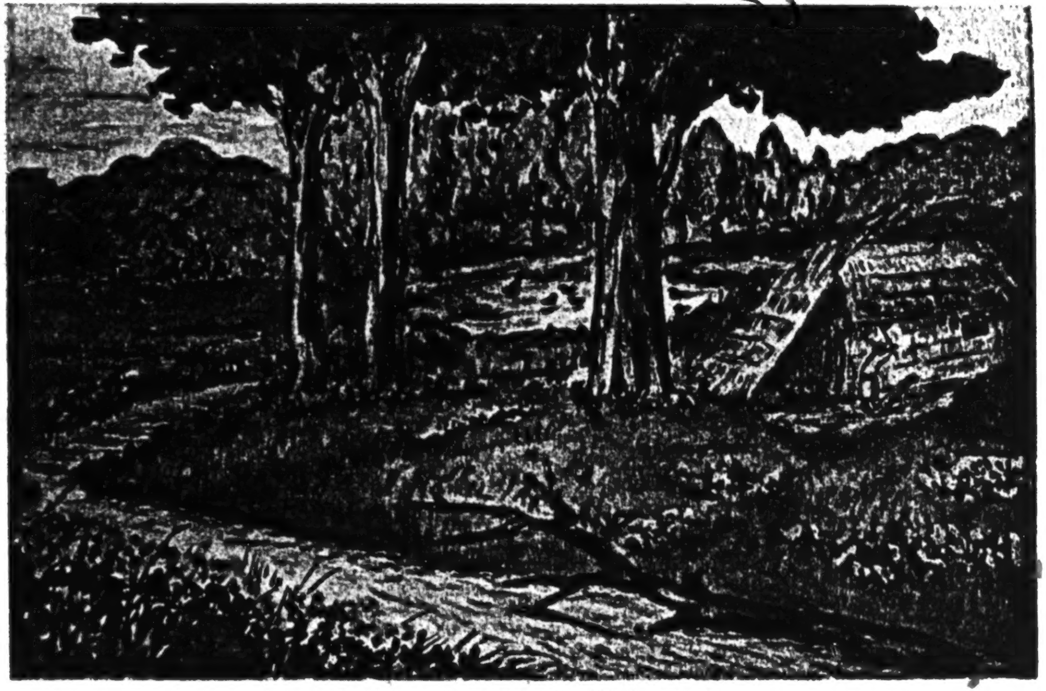
They did not hear the hoot of the owl, and little did they dream of the tragedy which was to follow. And so they abode in a fancied security. But alas, a sad end was soon to come to this peace!

539
831
578

Now when the flight of the lovers became known, Wenku of the withered arm and Ara-shik of the weak eye raged like demons and vowed dire vengeance. Cunning as an evil, bewitching fox, Wenku called in the shamans and asked them to divine the whereabouts of the couple. Thus did they think to gain knowledge of them and so pursue and find them. But neither by their séances nor divinations could they prevail. The secret was well kept, for the guardian angels of Kutri and Yai-mah were too mighty for them and hid them from view. So after a time they ceased their incantations and let them go. It is true they nearly succeeded, for the two dogs showed much uneasiness and distress for a day or two. They felt the influence of the shamans. But soon they quieted down again and peace reigned around. Yet the enemy would not rest. Their anger burned like fire. The rage of Wenku resembled that of a big wounded she-bear just robbed of her cubs; his fury was like a mighty torrent rushing madly down a narrow gully, or like a roaring wind tearing over the high mountain ranges. Vengeance he would have, said he, even though it cost him his life. So mad, so jealous was he.

Now Wenku had two male friends who were his relations, and they were evil like himself. These, together with Ara-shik, the woman of the one weak eye, conspired together to find out and follow up the tracks of the pair to the very end, and there slay Kutri and bring back Yai-mah to her village. Here Wenku swore to marry her before them all, according to the promise made for him and her during their childhood. Out of a new-born hatred, Ara-shik agreed to the murder of her affianced Kutri. To such lengths did her jealousy carry her. They set out on their quest, and after three months' continual searching discovered their retreat. Oh, the fiends! They carefully hid themselves in the undergrowth by the glade and watched, [p.44]A

532
531
342



THE HOME OF KUTRI AND YAI-MAH
Drawn by T. Katahira, an Ainu

waiting for an opportunity to accomplish their wicked end. The two faithful dogs scented danger and gave warning to their master and mistress. They kept close watch over them night and day. Thenceforth neither Kutri nor Yai-mah ever wandered far from the lake. Instead of wood, they burned dried grass and rushes for cooking their food. There was no need for them to go many yards from their tiny house, for at their very door they were able to catch all the trout they needed for themselves and their dogs. Moreover, deer could be shot at any time from their window, and the lake water was good for drinking purposes. So, too, there were plenty of tubers close to their walls. It was a lovely and ideal spot. They felt secure at home, for the enemy could not approach because of the dogs. Wenku and his companions were all great skulking cowards, while Kutri was brave as a bear and a fine shot with his bow. All knew that he never missed his mark. Yet their danger was very great. Several times did the fiends attempt to approach the lodge, but the brave dogs never once allowed them to come within bowshot of the place.

539
831
578

Meanwhile Wenku and his friends were all well hidden, waiting for a chance to wreak vengeance. One day Kutri wandered, quite unarmed, nearer to the forest than usual. He was thinking deeply and did not notice that he had gone so far from his home, and the dogs gave no warning. Then it was that one of the wicked men shot a poisoned arrow at him which struck him just above his shoulder. In haste he returned to his hut and told Yai-mah what had happened. Thereupon she fell upon his neck with tears in her eyes and a great catching of her breath. She also had a big lump in her throat. Bravely did she, at the bidding of her husband, draw her knife—the very knife he had given her when they first met—from its sheath, so beautifully carved by Kutri, and at his command cut

539 out the poisoned arrow head, and then with wonderful
331 daring apply her lips to the wound and endeavour to
578 suck out the poison. These were brave deeds indeed, but, alas, all was in vain. Soon he died. From Yai-mah's very arms did his soul depart to the other world.

When Yai-mah saw that the spirit of her beloved husband had taken its departure to the other world she reverently arranged the body by the hearth. She placed some food and a cup of water near it. She then quickly washed her face, smoothed her hair, donned her best garments, put her earrings in her ears, fixed on her necklace and beads, and placed the little knife Kutri had given her in her bosom. She then knelt down by the side of the corpse and addressed it thus:

[762] "We were very happy here, you and I, in our love. But the time was all too short. The wicked enemy soon came here and by great foxy cunning and fiendish strategy succeeded in sending your soul away. He has caused you to depart from your handsome body and you are now a living spirit in the other world. You have been ever true to me, as I to you. I will come and be with you in that better world to which you have gone, where we shall be happy for evermore. Yea, where we shall never more be parted. Lo, I come! I come!" Having so said, Yai-mah immediately swallowed a big dose of Kutri's poison, made of aconite, lay down by his side and soon went away to be with him. Theirs was a true love, unswerving to the end. Their devotion in life and in death was wonderful!

When Wenku and his companions entered the hut a little later, they found the two stretched out dead side by side, by the hearth. One of Yai-mah's arms was resting over poor Kutri's wounded neck. It was a truly pathetic sight. But that wicked demon man, Wenku and his companions in evil were very much

angered by the sight. There was no pity in their 539
hearts. Wenku in his rage gave a fierce kick to Yai- 831
mah's side, when, lo, the poisoned arrow-head she had 578
drawn from his stricken neck, and which she had cast upon the floor, stuck into his foot. He did not at first notice what it was, for his fit of passion had partially numbed his senses. Soon a tingling sensation was felt by him, and then pain like burning. He looked down and found the arrow-head sticking into his foot. He began to fear, and all worked to save him. But he quickly died, so that his fiendlike spirit went off with a roar to Gehenna. The groan he gave when he died was like that of a mighty dying bear in his death struggles. Long did it echo among the hills.

Ara-shik, the weak-eyed woman, then suggested that the hut be burnt down as it stood, to destroy the dead bodies completely. Her male companions agreed at once and did so. All was entirely consumed. But what of the dogs? They were nowhere to be seen. They had escaped. Having burnt all up, Ara-shik and her friends set off towards their distant homes. They had not gone far, however, before those two faithful dogs, which had been lying in wait for them, pounced out from behind a tree and severely bit them about the legs and arms. Soon the wounds began to swell and become inflamed. They burned like fire so that they could hardly walk. A fever began to consume their whole bodies. Day after day as they struggled on they got worse and worse and quarrelled with one another. They snarled, and scratched, and even began to bite one another. Long before they could reach their homes they died in agonies, foaming at the mouth and barking like dogs. They had been visited by "dog-punishment." They went off one after the other to Gehenna, whining like curs. There they must abide with the demons for ever and ever, in raging jealousy and madness. Their bodies were left to the

539 foxes and to rot in the forest, for there was no one to
831 bury them. But in the place of the dead they will
578 always see, far away, Kutri and Yai-mah living in joy
and peace, and this will add greatly to their punishment.

When all was over the two faithful dogs returned to their old homes, and thus did the people learn that Kutri and Yai-mah were no more, and that their enemies had met with the punishment they deserved.

THE END

116

116 TEXTS--a full set of pages from each processed source, arranged in page order, as a means of establishing the context for any particular slip. Sets are arranged in the numerical order of the sources. See also:

Literary texts 539

3: Hitchcock N-5 (1888) 1891 **AB6 Ainu AB6**

ANNUAL REPORT

OF THE

BOARD OF REGENTS

OF THE

SMITHSONIAN INSTITUTION,

SHOWING

THE OPERATIONS, EXPENDITURES, AND CONDITION
OF THE INSTITUTION

FOR THE

YEAR ENDING JUNE 30, 1890.

REPORT

OF THE

U. S. NATIONAL MUSEUM.

[Title Page]

WASHINGTON:
GOVERNMENT PRINTING OFFICE.
1891.

THE AINOS OF YEZO, JAPAN.

By Romyn Hitchcock.

The island of Yezo is situated nearly north of the main island of Japan, 131 stretching northeasterly, forming the end of the "silkworm," to which, owing to its shape, the Japanese writers have fancifully compared their country. It is comprised between the parallels of 41° 30′ and 45° 30′ of north latitude, and embraces about six degrees of longitude from the extreme western limit to the longitude of Nemuro. Nemuro is a large and important town situated near the extremity of the most eastern peninsula. It has a good harbor for small vessels, but the entrance is not very safe in bad weather. Looking north, the island of Kunashiri is clearly seen, its snow-capped mountains rising high and gleaming in the August sun. Further to the north and east are Yeterof, or Iturup, and the chain of the Kuriles stretching beyond to Kamtschatka. The Kuriles are, or have been, partly inhabited by a few migratory people who constructed a kind of underground dwellings which are of great interest in connection with the early inhabitants of Yezo.

Almost directly south of the eastern end of Kunashiri, about 50 nautical miles from Nemuro, is the small, almost unknown island Shikotan, in latitude about 33° 45′ north. On this island there is a small colony of the Kurile islanders established there by the Japanese Government. This was visited by the writer of this paper, whose observations there made are the subject of a separate report.

The northwest extremity of Yezo is separated by only about 20 nautical miles from Saghalien. 133 The island is very irregular in shape. Geologically it is composed very largely of volcanic and metamorphic rocks, with here and there limited tracts of alluvium in river valleys and along the coast. The largest of these and by far the most favorably situated for agricultural purposes is in the Ishikari Valley. The Government agricultural college at Sapporo occupies some of the finest and most productive land, and has the advantage of a less rigorous climate than prevails in Yezo generally. At this place grain, vegetables and even fruits of fine quality are abundantly produced. Nevertheless, my observations do not enable me to speak favorably of Yezo 132 134 as an agricultural country. The climate is too severe, and the soil is not generally suitable, or, where suitable, it is too limited in extent. The total production of rice in 1886 amounted to 16,595 koku (about 85,000

600 bushels) and of other grains, wheat, barley, and rye, 15,360 koku (79,00
bushels). These quantities are quite insufficient to sustain the popula
tion, which draws its principal supplies from the main island of Japa

137 The island is well wooded. The spruce, chestnut, walnut, mountai
ash, beech, birch, elm, maples, and pines are the most common tree
The maples in the north belong to the large-leaved variety, and are no
the same as those of the main island of Japan, the leaves of which ar
very small. In many parts there is a thick, almost impenetrable under
growth of scrub bamboo, scarcely exceeding 3 to 4 feet in height, bu
very unpleasant for the traveler. In the forests, one passes through
mile after mile of this luxuriant growth, along narrow trails which can
be followed only by an almost imperceptible depression in the general
level of the green tops.

102
103

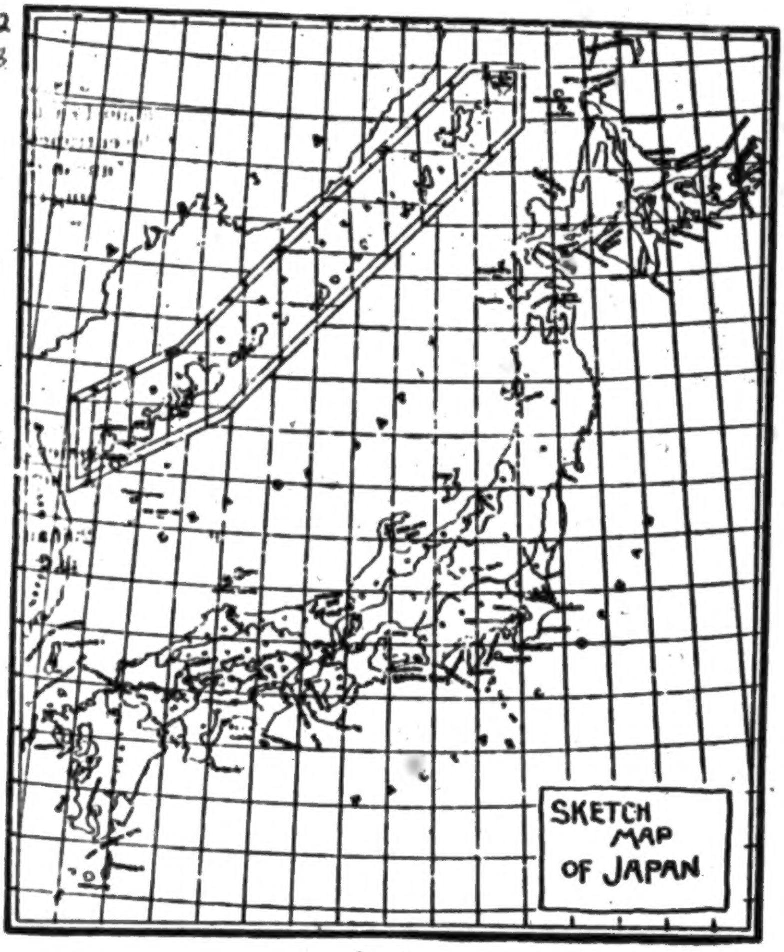


Fig. [illegible].

The principal Japanese settlements are Sapporo, Hakodate, and 000 Nemuro. The population of the island is confined almost entirely to the coast. Small villages of Japanese and Ainos are scattered along [361] the coast a few miles apart, wherever the locations are favorable for fishing or collecting seaweed. On the northeast coast the principal towns are Mombets, Abashiri, and Shari. Between Hakodate and Nemuro are Kushiro, Horoidzumi, Tomakomai, and Horobets. On some [361] of the larger rivers, as the Ishikari, the Kusuri, and the Tokachi, there are small settlements of Ainos. On routes of travel far up in the mountains there will be found isolated stations, where one can obtain shelter and food with changes of horses. Otherwise the interior is an uninhabited wilderness, the abode of bears, foxes, and other animals.

The total population of the Hokkaido, which is the official designation of that section of Japan which includes Yezo and the islands off the northeast coast, is stated as 226,236. I am unable to state the number of persons on the island of Yezo alone, but there are very few on Kumashiri and Yeterof, and the Kuriles are practically uninhabited. Of this number about 16,000 are said to be Ainos. The distribution of the [161] Aino population will be more fully considered in another place.

The principal support of this population is the fisheries, which are of great value. The following statistics of the fisheries were kindly furnished from the official reports by Mr. K. Ito, president of the Hokusui Kyokwai, or Northern Fisheries Society:

FISHERIES OF YEZO—PRODUCTION OF 1886.

Fish.	Production.	Where exported.
	*Koku.**	
Spring salmon, *Masu*, salted	5, 079, 480	Main island.
Fall salmon, *Sake*, salted	110, 729, 265	Do.
Beche de mer, *Iriko*	1, 027, 580	107,311 catties sent to China.
Seaweed, Kombu	186, 372, 249	29,050,567 catties sent to China.
Oysters, dried	4, 773, 040	All sent to China.
Fish guano:		
Herring	572, 374, 304	Other islands of Japan.
Salmon, Masu	15, 511	Do.
Iwashi (*Clupea melanostrata*)	22, 238, 300	Do.
Other kinds	14, 803, 711	Do.
Fish oil:		
Herring	7, 698, 905	Unknown amount exported to United States.
Iwashi	405, 080	Do.

* One koku of fish is about 333 pounds. One koku of oil is about 40 gallons.

THE AINOS.

The Ainos are a peculiar race, quite distinct from the Japanese now 101 found; a mere remnant of a once numerous people in Yezo and on the islands Kumashiri and Yeterof. The application of the name Aino requires to be more carefully restricted than it has been. In Yezo we

101 bear of the Yezo Ainos, the Tsuishikari Ainos, and even of the Kurile
Ainos. In this communication the name Aino is applied only to those
people who are natives of Yezo. The Tsuishikari Ainos who recently
came from Saghalien, and who are undoubtedly the same people but
with slight differences in language and custom, will be invariably distinguished by the full name. The so-called Kurile Ainos are wrongly
named. This name is given to the pit-dwellers of Shikotan, who are
101 quite distinct from the Ainos. Mr. John Batchelor, of the Church
114 Missionary Society, who has lived among the Ainos of southern Yezo
for a number of years, and who has recently published a grammar of
the Aino language and is about to publish a dictionary also, contends
that the proper name for the people is Ainu. The best account of the
Ainos of Saghalien is to be found in the very valuable work of Dr. L.
Schrenck, "Reisen und Forschungen in Amurlande," vol. III. It has
been said that the word was derived from the Japanese *inu*, meaning
dog. This is what the Japanese assert, and they say that the Ainos
are such an inferior race of people that they were called dogs. But
Mr. Batchelor points out that the Japanese[*] more frequently derive
the word from *ai-no-ko*, children of the middle. According to this
author the word is not of Japanese origin, but, in the language of the
people, means "men," descendants of Aioina. Aioina is the name of
the first ancestor of the Ainos, who is worshiped as such by the peo-
[776] ple, but in English and also in German writings they have long been
known as Ainos, and it seems unnecessary to make a change at this
late day.

622 Formerly, it is said, the Ainos were subject to a powerful and
wealthy chief, who lived at Piratori and received tribute from all the
Ainos in the land. This is related by the Ainos themselves. However
this may have been in the past, no traces of allegiance to a single ruler
now remain. Each village has its own chief and a number of officers
who assist him in preserving order and punishing wrong-doers. The
chieftainship is hereditary in the family. It has recently been shown
172 by the researches of Milne, Morse, Chamberlain, and others that Japan
proper was once inhabited by a race of people different from the present Japanese, and from a comparison of the remains found in shell-heaps and kitchen-middens in many parts of Japan, even as far south
as Kiushiu, with similar remains found in Yezo, it is thought that the
Ainos once inhabited Japan. The evidence upon this subject seems at
first sight rather conflicting, but on the whole it is tolerably conclusive.
It is convincing if we consider only the probable, indeed the almost posi-
174 tive, Aino origin of geographical place-names in every part of the
177 archipelago.[†] It is apparently weak if we consider only the very remote relations to be observed between the languages, mythologies, and

---

[*] Transasiatic Society Japan, XVI, 18.

[†] The Language, Mythology, and Geographical nomenclature of Japan viewed in the light of Aino Studies. Prof. B. H. Chamberlain.

customs of the present Ainos and Japanese. But on the other hand, 177 if we seek to discover Japanese influences changing the habits and improving [174] the condition of those Ainos who have lived in close contiguity with Japanese in Yezo for the last hundred years, we must confess that the signs of it are scarcely noticeable. The Aino in close contact with Japanese civilization remains, intellectually and otherwise, as much a savage in culture to-day as he ever could have been. It is true that some Japanese tales have found their way into Aino folk-lore, and a Japanese hero, Yoshistune, is reputed to have taught them useful arts. They number among their household treasures old Japanese swords and curios, which have been handed down from past generations. They now use Japanese knives instead of stone implements and metal arrow-heads in place of flint. But it is scarcely a century since they emerged from the stone age, and otherwise they have not passed beyond it.

We have here a remarkable instance of the close association of two 177 distinct races, one superior and powerful, the other degraded and weak, 648 working together day by day, living in contiguous villages, intermarrying more or less, and yet, after a century of such intimacy, as distinct in their character, habits of life, superstitions and beliefs as though they had never come together. The Aino has not so much as learned to make a reputable bow and arrow, although in the past he has had to meet the Japanese, who are famous archers, in many battles. It is a most remarkable example of the persistence of distinct types together, when the conditions are apparently favorable for the absorption of one by the other. The Ainos, being unable to affiliate more closely with the Japanese, remain distinct and apart, and are therefore doomed to extinction from the face of the earth.

As regards the evidence of place-names of Aino origin in Japan, a 174 reference to Professor Chamberlain's valuable monograph shows that 103 they are very widely distributed, even so far south as Kiushiu. Only a few examples will be quoted here to indicate the character of the evidence, the full strength of which can be brought out only by careful philological studies, such as the author named above has most ably carried out. Japanese geographical names are written with Chinese characters, which even the learned can not pronounce correctly without the aid of a geographical dictionary. These characters have meanings which may or may not throw light upon the origin of the name. For example, Otaru is an Aino place-name, meaning "sandy road." The reading of the Chinese characters is "small cask." Many examples of this kind show that the meaning of the Chinese characters may be very misleading. In the following list will be found a number of names illustrating the very absurd meanings in Japanese, and the Aino derivations proposed by Professor Chamberlain.

50

174
103

Place-names.	Japanese.	Aino.
Isu	(Phonetic)	The promontory.
Isume	Issuing clouds	The bay near the promontory.
Naki	Name tree	Stream.
Nabari	Name flat	The cliff by the stream.
Sabe	(Phonetic)	Dry river.
Sara	...do	The grassy plain.
Tanabe	Rice-field name, tribe	Long river.
Tonami	Hares in a row	The stream from the lake.
Tsushima	Opposite horses	The distant island.
Uda	(Phonetic)	Sand.

The distribution of names which are unquestionably of Aino origin, can be traced through the main island, and through Shikoku and Kiushiu, even into the extreme southern province of Osumi, and across the sea in the islands of Iki and Tsushima. [131] "The dawn of history shows them (the Ainos) to us living far to the south and west of their present haunts, and ever since then, century by century, we see them retreating westwards under the pressure of the colonists from Europe." * * *

Evidently the Japanese Government can not, with the best of intentions, preserve the race much longer from extinction. ✓ If the Ainos once inhabited southern Japan, as the evidence of geographical place-names seems to prove, and if they have gradually been driven northward, their presence in the north of the main island within the historic period leads to the supposition that the early Japanese were the aggressors. If this were so, we would expect some allusion to the fact in ancient traditions and literature. The Japanese records of events previous to the historic 174 period are exceedingly unsatisfactory, but it is significant that some of [551] the half-mythical personages bear Aino names. Thus Tomibiko, for example, means nothing in Japanese, but the Ainos have the word *tumi*, "of war," which, in combination with the Japanese *biko* or *hiko*, "prince," gives us "Prince of war." The Ukashi are evidently the elders, from the Aino word *ekashi*. Instances like these might be multiplied.

According to Japanese records Japan was once inhabited by a race of dwarfs, who lived in underground dwellings—"earth-spiders," they were called. These were exterminated by the Japanese as the latter spread over the country. There are also allusions to a hairy race of savages called Yebisu, or Yemishi. This word is usually assumed to designate the Ainos, with whom the Japanese must have come in contact very early. It would appear, therefore, that the Japanese found the country inhabited by two different races, the so-called cave-dwellers and the Ainos, a supposition which seems not improbable in the light of recent ethnographic studies. In the preceding paper ("The Pit-dwellers of Yezo") the author has brought forward evidence to prove that certain excavations in the ground, quite numerous in Yezo, are the ruins of ancient dwellings, once inhabited by a people unlike the Ainos. The Ainos have, in fact, a tradition concerning such a race of pit-dwel-

lers, or koro-pok-gune dwellers, under ground, which they claim to have 174
exterminated. But it is impossible to determine whether this is a genuine tradition or an invention of the people to explain the existence of the pits. It is reasonable to suppose that they should have heard of the Smelenkur of Saghalien, who also live in half-underground dwellings. The Tsuishikari Ainos, who originally inhabited Saghalien, and who have customs somewhat different from the Yezo Ainos, say that their people* "used to live in underground houses called *toichiosi*. In spring they forsook them and lived above ground until the frost and snow again made them seek shelter in these subterranean dwellings, which were pits roofed over, not caves."* Possibly the Saghalin Ainos are the more or less direct descendants of the ancient pit-dwellers, but it seems quite as likely that they have thus merely described the dwellings of the Smelenkur of Saghalien, with whom they must have been well acquainted. The Smelenkur seem to be a Mongolian people.

From the relics of the Stone Age and of the kitchen middens in Japan, 174
Professor Milne concludes that the Ainos† once inhabited Japan as far 172
south as Kiushiu. The remains are of the same character throughout the country, but they are more abundant in the north. The evidence that they are of Aino origin may be briefly summarized as follows:

(1) The designs on the pottery are the same as those on pottery found in Yezo, supposed to have been made by Ainos at a time when they possessed the art of making pots.

(2) Some of the shell-heaps occur in places known to have been occupied by Ainos. Historical evidence is clear that the Ainos formerly [175]
lived as far south as the thirty-eighth parallel, which is about the latitude of Sendai.

(3) The Ainos formerly used stone implements, presumably the same as those found with the pottery. Professor Milne presumes that the Japanese, entering the country from the south, chased the Ainos before them, while the Ainos in turn drove the pit-dwellers back toward Kamtschatka. There is, however, a missing link in the argument, because the present Ainos do not make pottery of any kind. It is scarcely probable that such a useful art, when once developed to the condition of elaborate artistic decoration shown by the vessels and fragments from the shell-heaps, should be utterly lost by a people. The specimens shown on Plate LXXXI will give an idea of the character of this decoration, which is far superior to anything found on Japanese sepulchral pottery. The only explanation that suggests itself which might account for the loss of this art by the Ainos is, that in gradually moving northward they passed into a region where they could not find clay for making their vessels. But this can scarcely be true, for fragments of ancient pots are found in Yezo mounds.

---

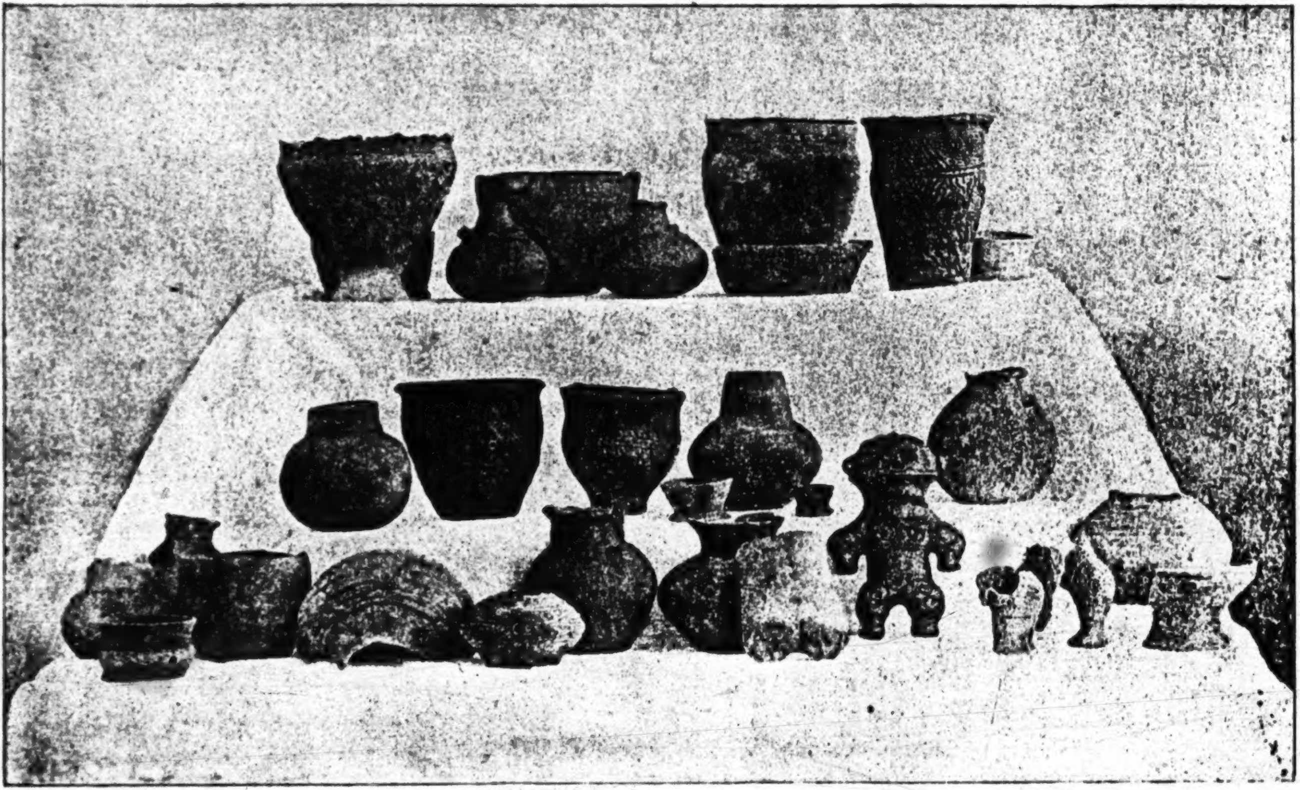
* J. M. Dixon. The Tsuishikari Ainos. Trans. Asiatic Soc., Japan, XI, 1883, 39-50.

† Trans. Asiatic Soc., Japan, VII, 1879, 61-87.

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

415
323
172
531

[Facing p. 436]



ANCIENT POTTERY FROM M. L'ABBÉ FURET COLLECTION.

174 Plate LXXXI represents a portion of a large and very interesting col-
172 lection made up by M. l'Abbé Furet, of Hakodate. The specimens were
323 obtained from various localities in Yezo and from Awomori, on the main
island of Japan. It is scarcely within the province of this article to discuss this part of the subject at length, particularly since to do so would require numerous references to Japanese pottery, and many additional illustrations to present the subject clearly. Those who are already acquainted with ancient Japanese pottery will immediately recognize that these specimens are entirely different in form and decoration from any found in Japanese graves. Professor Milne states, as a historical fact, that the Ainos in the neighborhood of Nemuro "used flint instruments and manufactured pottery until late in the last century." The basis of this statement seems to be that Mr. Charles Maries saw in the houses of Ainos, near Horoidzumi, clay vessels in appearance very like the fragments from the shell-heaps, from which he concluded that the Ainos at that time still made pots; and further, that a book published in the year 1800 gives drawings and descriptions of pots at that time manufactured by the Ainos.

The evidence is not quite convincing. Professor Milne thinks the Ainos gave up making pottery because they could get it from the Japanese. But, as far as my observation goes, they do not use much pottery of any kind. Their implements are of wood, and if one occasionally finds a Japanese tea-set in an Aino house, it will be about the extent of their possessions of that kind of ware.

172 The shell-heaps furnish still further evidence of the early occupancy
[145] of Japan by a race certainly closely related to the Ainos. It is a pecu-
liarity of the latter that the humerus and the tibia are very much
flattened or platycnemic. Such bones have been found by Professor
[266] Morse in the shell-heaps, with indications of cannibalism among the
people.

A Japanese writer has recently published a description of two peculiar huts still in existence in Shonai, on the west coast of Japan, which he believes may have been erected by the people who made the pottery of the kitchen-middens.*

181 If we may judge from the authority of old Japanese writings, and also
from other evidence, such, for example, as the discovery of indications
of cannibalism in the shell-heaps by Professor Morse, and the cruel
modes of punishment brought forward by H. von Siebold, the Ainos
were once a fierce and warlike people. They are now gentle and
courteous in manner, and one can scarcely believe that they are de-
123 scendants of cruel savages. Only once, while I was alone among them
on the northeast coast, I had the misfortune to incur the displeasure
of the chief man of the village, the largest Aino I saw in all my travels.
I had seen some of his people the day before, and had promised them

---

* Y. Hashiba. Dwellers in pits still found at Shonai. Bulletin of the Tokyo Anthropological Society, III (1888), 152. Printed in Japanese.

some saké in the evening. On returning to my hotel I ordered the 123
saké to be sent to them, but the Japanese neglected to attend to it. Consequently when I went to photograph them the next day, just as I was about to take a picture of two old persons, the chief called out from a distance and my subjects turned away. I induced them to pose once more, when the burly chief came on a run, forcibly threw his offending subjects on either side and turned to me with fire in his eye and some very strong language, no doubt, of which I could not understand one word. I thought he would smash my camera, and he might easily have thrown me into the sea. However, by degrees he cooled down and finally he stood for his own picture in a pose of his own, neither graceful nor elegant. But he came on me like a type of a fierce high-tempered savage, such as I do not care to encounter again.

There is an account of the Ainos of six or seven centuries ago, which 175
tallies well with the supposition that they were once a warlike people. It is from a report of Mr. Henry S. Munroe, and relates to the discovery of gold in Yezo. According to the Japanese tradition, a party of Japanese in the second year of Genkiu went to Yezo and remained there 13 years washing for gold. The account goes on to say: "At this time the Ainos were a very savage and warlike race and gave the gold-washers no little trouble. Finally after a desperate battle, the Ainos became masters of the field, killing the whole party of Japanese with the exception of the priest. * * * The Ainos emboldened by the victory, crossed the straits in large force and made vigorous war on the Japanese."

AINO POPULATION.

In an article published in the Japan "Mail" of January 20, 1888, Mr. 162
John Batchelor has given the following statistics of the Aino population of Yezo for four successive years. His figures are as follows:

Aino population in Yezo.

Year.	Males.	Females.	Total.
1882	8,546	8,652	17,198
1883	8,554	8,596	17,150
1884	9,051	8,776	17,827
1885	7,900	8,063	15,963

The cause of the decrease in 1885 is not explained. It amounts to 1,864 and includes 1,151 males and 713 females. I am disposed to regard it as an error in the returns, not at all impossible in Japanese methods. In the course of my own travels I endeavored to obtain 114
definite information concerning the population, not with the view of learning the total number of Ainos in Yezo, which could only be done by visiting all parts of the island, but for the purpose of enabling future travellers to know where the largest settlements are to be found.

114 That this is an important consideration was well illustrated in my own experience. No doubt there are officials at Sapporo, the seat of government, and perhaps also in Hakodate, who can give such information, but I was quite unable to get any knowledge whatever as to the existence or non-existence of any considerable number of Ainos on the northeast coast of Yezo. I went to Hakodate intending to sail directly to Nemuro, and to go from there as far as possible to the north, but from the information I received at Hakodate, I was led to change my plan, and concluded to come back along the southeast coast over the well-known routes of travel. But at Nemuro I was so fortunate as to meet a gentleman who had been farther north, and from his observations I was led to resume my original plan, much to my satisfaction; for the Ainos of the south are well known to foreign travelers, while those in the north have scarcely been seen except by Japanese.

162 The population of the places mentioned below was very courteously
361 given me by the local Japanese officials. There may be serious errors
103 in spelling the names of villages, but I have endeavored to convey the sounds as well as I could catch them from the Hokaido Japanese, which it was always difficult for me to understand.

Town or village.	Houses.	Males.	Females.	Total.
NEMURO.				
Bitakai	14			50
Shibetsu		20	20	40
KITAMI.				
Shari:				
Shimastokai	11	10	12	22
Shari	45	62	64	126
Yambetsu	7	11	9	20
Abashiri:				
Abashiri		14	8	22
Kitami Machi		21	10	29
Noyori		7	4	11
Notori		3	6	9
Nikuribaki		6	6	12
Mokudo		5	7	12
Naiyori		7	6	13
Tombetsu		6	6	12
Miboro		15	11	26
Kakumi		5	4	9
Dapi		9	8	17
Ponkigin		5	4	9
Kimitambi		9	9	18
Furumi		9	5	14
Tokoro	35	50	56	106
TOKACHI.				
Akkeshi:				
Waktakecho		2	5	7
Matsubecho		61	55	116
Homtomura		2		2
Shinriuwa		13	14	26

162
361
103

Town or village.	Houses.	Males.	Females.	Total.
TOKACHI—continued.				
Tokachi:				
Tokachi	1	1	3	4
Obetsukowashi	9	18	13	31
Aiushi	2	2	4	6
Osansu	4	6	6	12
Tafukurai	30	54	41	95
Tobutsu	6	12	16	28
Kinashiba	10	22	17	39
Nakagawa:				
Nobutori	11	25	29	54
Horokenashiba	4	7	7	14
Ponbetsu	29	45	47	92
Chiota	14	14	35	49
Yamuwatkahira	20	46	41	87
Ikanbetsu	13	28	42	70
Chirott	22	24	27	51
Bett	6	9	13	22
Kasai:				
Fushikobetsu	21	57	50	107
Memurobetsu	50	151	144	295
Sachinai	9	22	23	45
Urekorept	3	7	8	15
Katou:				
Otofuke	31	79	81	160
Tobuti:				
Herofune	3	5	7	12
Taiki	5	19	15	34
Biroo:				
Moyori	40	84	77	161
HIDAKA.				
Urakawa	154			
Mitsuishi	67	540	580	1,120
Shidzunai	274	194	191	385
Nikap	136	778	891	1,669
Saru:		321	307	628
Sarufuto	9	34	27	61
Hiraka	27	75	77	153
Shinukotsu	28	65	68	133
——?	22	38	48	86
Piratori	61	103	104	207
——?	31	77	88	165
? Nioi	37	80	92	173
? Ogashirunnaye	12	28	27	55
? Horosari	20	69	71	140
? Kankibetsu	10	28	20	48
Monbetsu	20	73	53	126
——?	5	22	19	41
Gabari	25	56	66	123
Harabetsu	10	43	54	97
——?	4	7	6	13
Shamani	62	170	158	328
Horoidsumi	23	27	28	55
IBURI.				
Yuufutsu	260	499	521	1,020
Shiraoi	132	296	271	567
Chitose	74	140	127	267

PERSONAL APPEARANCE.

114 In describing the Ainos it must be said that, unless otherwise stated,
the word Aino, as used by the present author, is restricted to the Ainos
of Yezo. The importance of this distinction may be seen by comparing
the group of so-called Tsuishikari Ainos (Pl. LXXXII), and the single
and very excellent type shown in Plate LXXXIII, with the group of Yezo
Ainos from Abashiri in Plate LXXXIV, and in the succeeding illustrations.
In the Abashiri group the man sitting cross-legged near the the middle
[361] undoubtedly belongs to the Tsuishikari type. The latter came from Saghalin
166] in 1875 and settled in the rich valley of the Ishikari to the number
of seven or eight hundred. They were visited by Mr. J. M. Dixon*
[131] in the year 1882. At that time he found them about 12 miles from Sapporo,
at the junction of the Ishikari and Toyohira Rivers. When I
reached Sapporo in 1888, intending to visit them, I learned that they
had all moved to Atsuta, about 26 miles from Sapporo, on the Ishikari.
Unfortunately I was unable to visit them, but through the courtesy of
Mr. H. Sato, of the Sapporo Agricultural College, I was able to secure
a valuable collection of articles from them, which are now in the Museum.

302 The Tsuishikari Ainos differ in several respects from the Ainos of
Yezo. The men are distinguished by a peculiar manner of shaving the
hair back from the forehead. Mr. Dixon says they also "cut their hair
at the back into the neck." The women have bright, pleasing faces,
142 and tattoo the mouth, like the Yezo Ainos, with a broad band reaching
304 well to the ears. Their utensils differ slightly from those found among
the Yezo Ainos, and their language is similar, but not quite the same.
145 The two wooden dishes represented in Fig. 60 are quite different from
[147] any which I saw among the Yezo Ainos. The one marked 150774 is
said to be used as a rice bowl. It is 12 inches in length. The other,
142 150777, is presumably a fish plate. The Ainos are characterized by a
strong growth of hair about the legs and body, long black hair on the
head, and heavy beards. Writers have occasionally asserted that the
Ainos are not generally more hairy than other people, but I have elsewhere
shown how such an error might be explained. My own observations
of what I regard as a purer Aino stock than is usually seen by
travelers in Yezo, have convinced me that great hairiness of the body
is a strong characteristic of the Aino men, and the evidence of this is
to be seen in the photographs which I have brought home.

The Ainos are small in stature, although rather larger than the Japanese.
They are more strongly built, and doubtless endowed with
greater powers of endurance. In color they are rather brown than yellow,
[515] but scarcely darker than the Japanese. On this point, however,
it is difficult to speak with confidence, for they do not bathe or wash,
and the natural color of the skin is not often seen. The hair and beard,

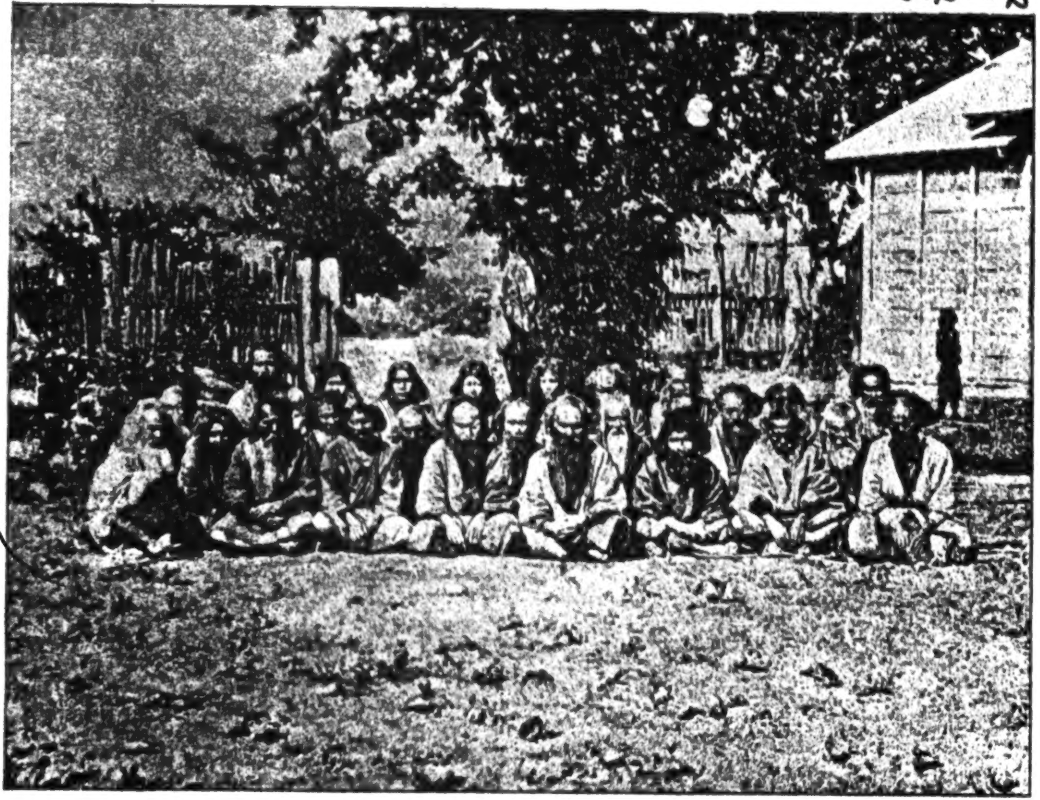
---

* Trans. Asiatic Society Japan, XI, 33-50.

3: Hitchcock N-5 (1888) 1891

AB6 Ainu AB6

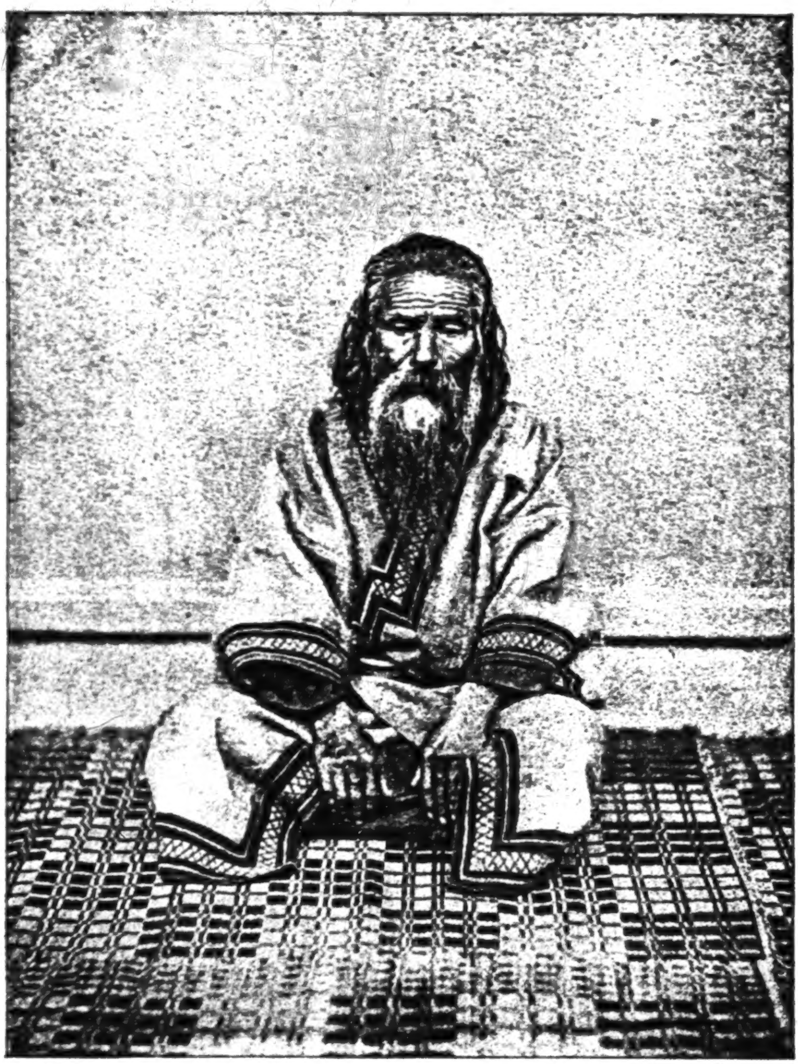
H-2
291
302
516



TSUISHIKARI AINOS.

[Facing p. 440 (A)]

442
302
291
531
516

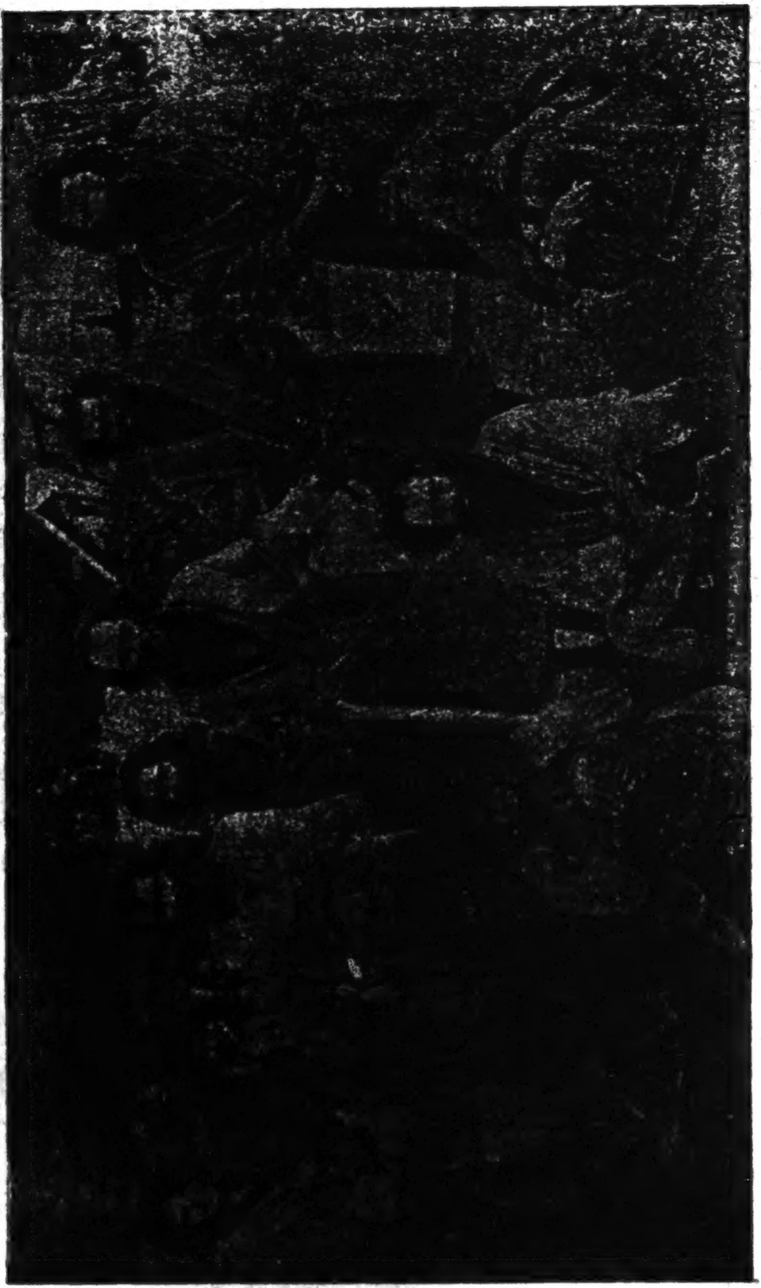


TSUISHIKARI AINO.

[Facing p. 440 (B)]

PLATE LXXXIV.

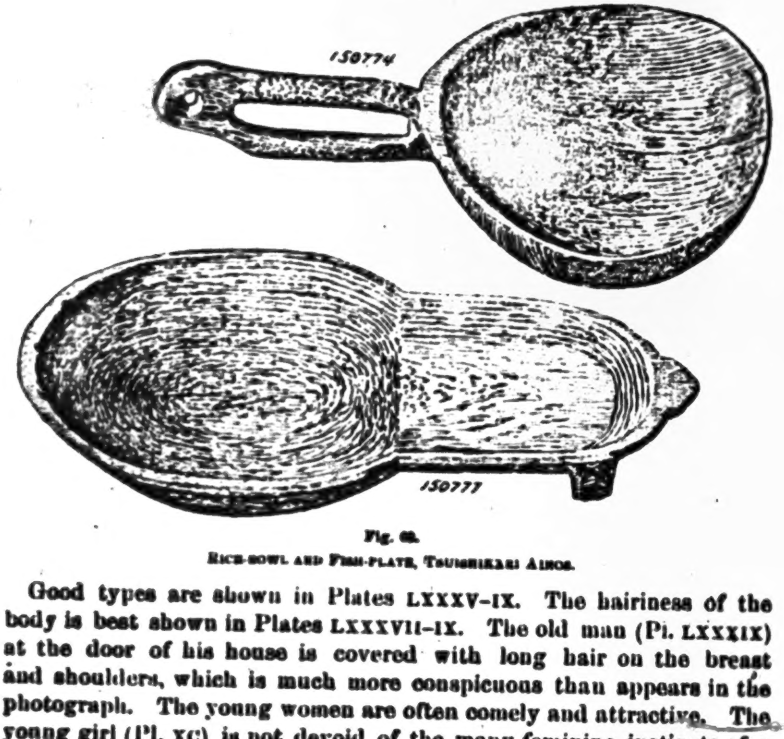
142
302
291
516



GROUP OF AINOS, ABASHIRI.

[Facing p. 440(c)]

which are thick and bushy, are allowed to grow to full length, and they 142 are never combed or brushed. Consequently an Aino at home presents a very uncouth appearance. Nevertheless, it is evident enough that most of them would be fine-looking men if they could be induced to bathe, comb their hair, and put on good clothes. Although ignorant [181] and superstitious, they do not look like savages or barbarians. Their manners are gentle, their voices soft and pleasing.



[145]

Fig. [illegible].
RICE-BOWL AND FISH-PLATE, TSUISHIKARI AINOS.

Good types are shown in Plates LXXXV-IX. The hairiness of the body is best shown in Plates LXXXVII-IX. The old man (Pl. LXXXIX) at the door of his house is covered with long hair on the breast and shoulders, which is much more conspicuous than appears in the photograph. The young women are often comely and attractive. The young girl (Pl. XC) is not devoid of the many feminine instincts of a coquettish society belle. But she was capable of making a good bargain for the work of her hands, as I found when I purchased some of her embroidery.

The Japanese in Yezo are quick to recognize the good qualities of Aino women, and many of them marry Aino wives. As the women [582] grow older, they quickly lose the bloom of youth, becoming worn and wrinkled, no doubt from the exposure and hardship of their rough lives. Two good types from the northeast coast are represented in Plate XCI.

The faces of the women are disfigured by tattooing around the 304 mouth, the style of which varies with the locality. Young maidens of six or seven have a little spot on the upper lip. As they grow older, 304 this is gradually extended until a more or less broad band surrounds the mouth and perhaps extends in a tapering curve on both cheeks toward the ears. The arms also are tattooed in various patterns. [437] The tattoo marks are made by cross-hatching the skin with knives, which they get from the Japanese. Into the cuts thus made the soot of burning birch (*kaba*) bark is rubbed, which is collected on the bottom of a dish held over the fire. The color of the marks thus made is distinctly bluish, and for this reason it does not show so conspicuously in photographs as it appears to the eye. The width and extent of the tattoo marks, as well as the depth of the color, is different in various parts of Yezo. In the north it is a narrow band on both lips, not very conspicuous, as shown in the picture of two young women of Tokoro, Plate XCII. At Ohotsu, on the southeast coast, the bands are wider, but not much extended on either side of the mouth, and the color is almost black. This pattern is seen also about Urap (Pls. XC and XCIII.) In other localities the band is very broad and well extended towards the ears, as shown in Plate XCIV, but in this case the color is in wavy lines and not deep.

On the road from Tamakomai to Sapporo I met two women with vertical tattoo marks on the forehead between the eyes. This observation was only casual and therefore not entirely satisfactory, for I supposed it would be possible to further verify it by visiting some of the villages in that region. This I was unable to do. But the practice of tattooing the forehead has been noted by other observers. Mr. Batchelor has casually mentioned that the Aino women "in some cases tattoo their foreheads." This, as well as an allusion to the fact by Dr. Scheube, confirms my own observation. Prof. H. E. Stockbridge, with whom I have since spoken on the subject, informs me that he has frequently noticed this form of tattooing, and that it seems to be most common along the west coast.

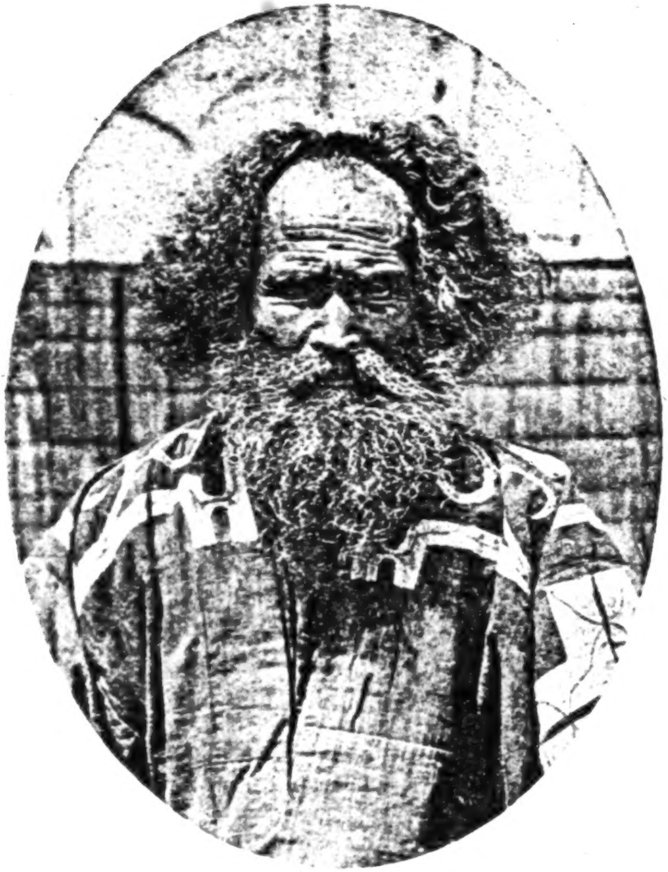
The tattoo marks on the arm are best shown in Plate XCV, which [531] represents an old woman of Tokoro. The patterns vary greatly in different cases, but they all have the same general character of alternating horizontal lines and crossed lines.

The origin and significance of tattooing among the Ainos is obscure. It seems to be merely an inherited custom without any recognized object.

STAGE OF CULTURE.

Probably few who read these lines have ever seen the lower stages of human savagery and barbarism, still less have they an adequate conception of the physical and moral condition, or of the manner of life, which characterizes the lower types of human existence. The American Indian is a picturesque character as we think of him roaming over plains and through forests, hunting the buffalo and other wild animals, sleeping peacefully in his wigwam, and enjoying the fruits of a luxuriant soil. But come nearer, and we find that the hunt is for

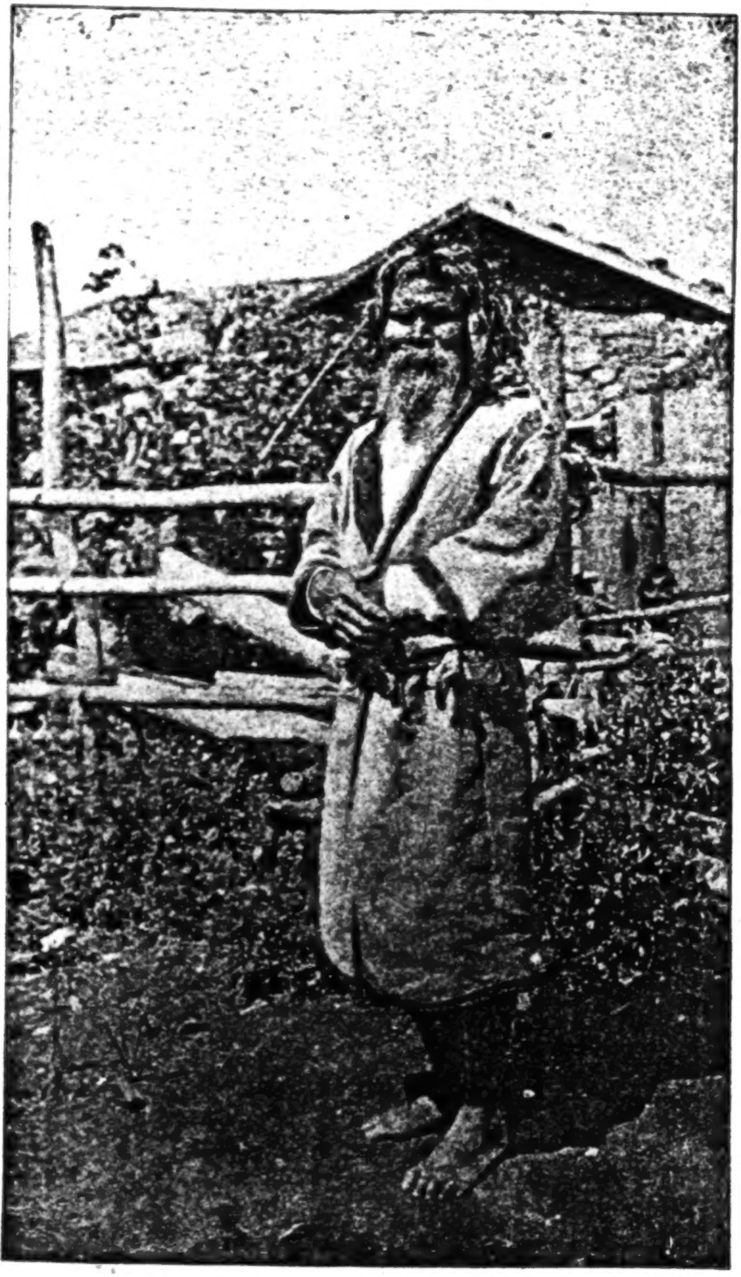
142
291
302
53



AINO, URAP.

[Facing p 442 (M)]

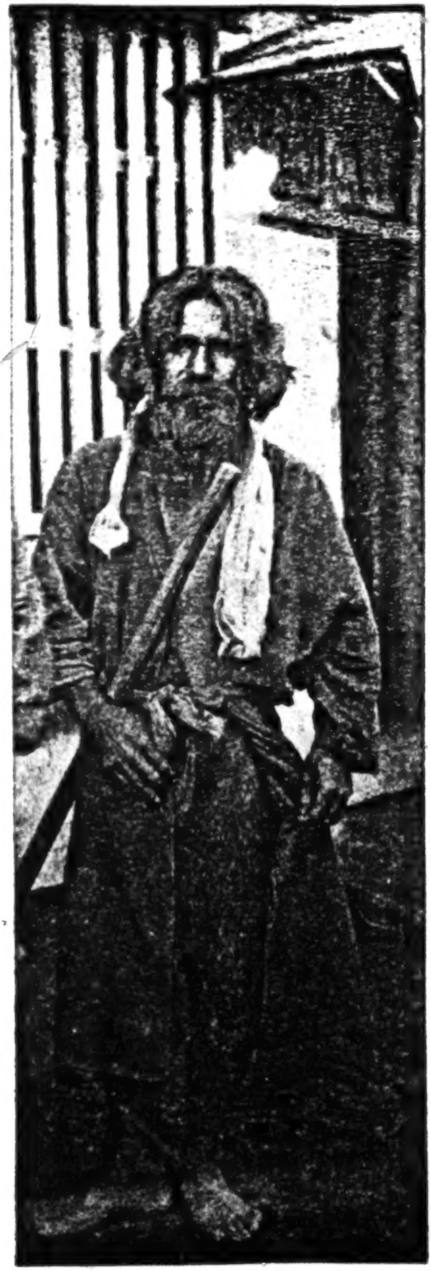
142
291
302
417



AINO, ABASHIRI.

[Facing p. 442 (8)]

142
291
302
417



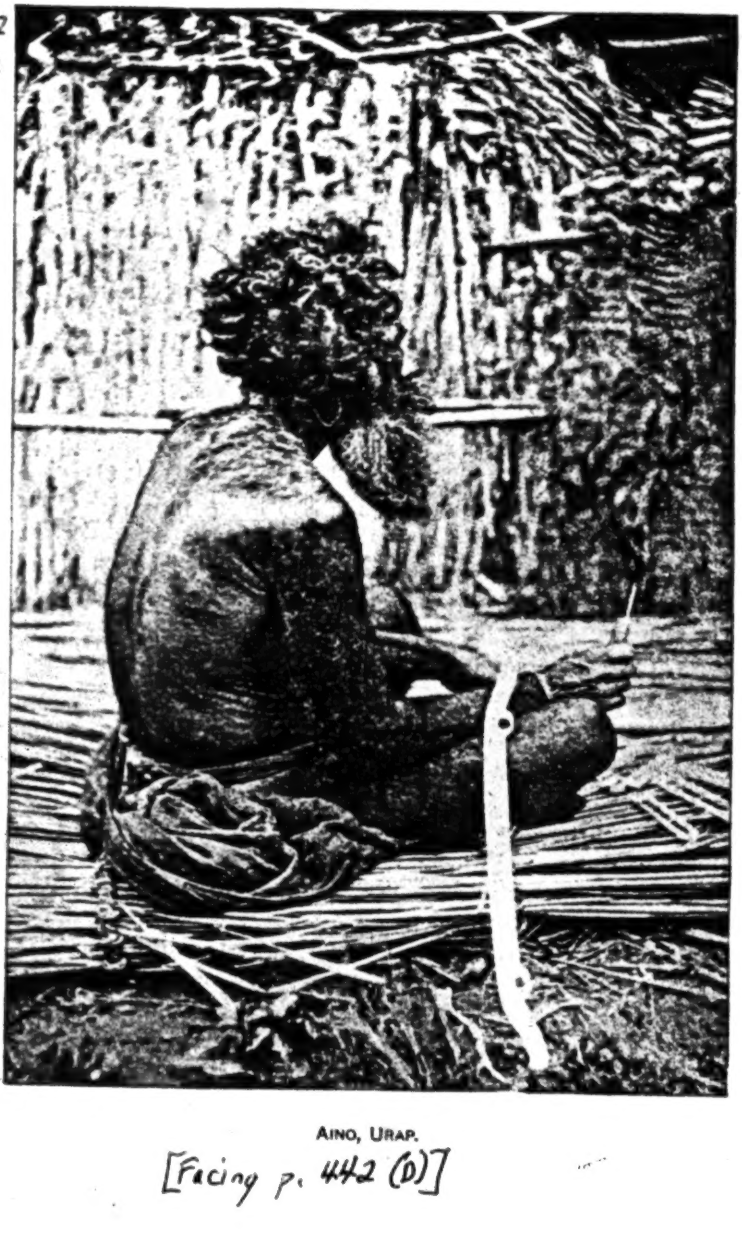
AINO, ABASHIRI.

[Facing p. 442 (c)]

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

Report of National Museum, 1890.—Hitchcock. PLATE LXXXVIII.

142
302
291
516

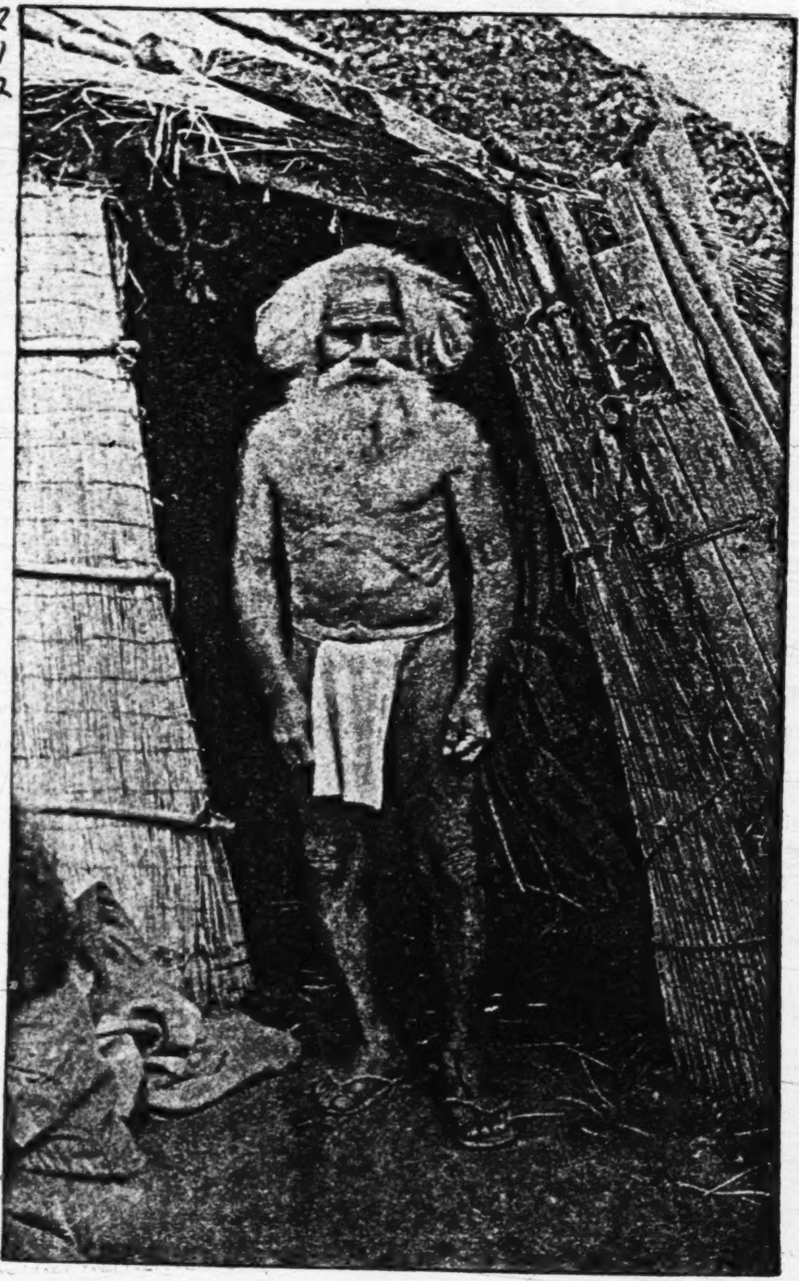


AINO, URAP.

[Facing p. 442 (D)]

Report of National Museum, 1890.—Hitchcock. PLATE LXXXIX.

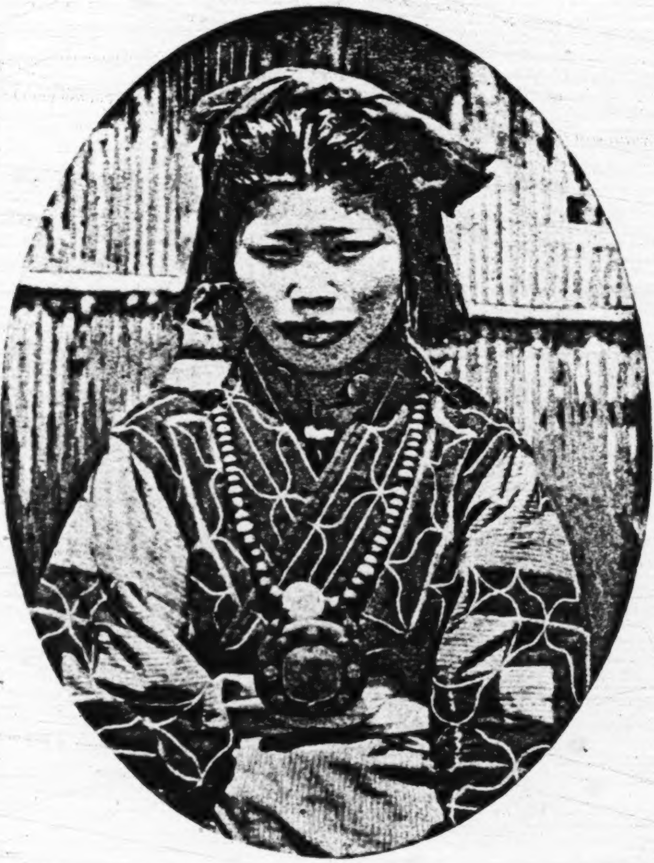
142
291
342



OLD AINO, TOKORO.

[Facing p. 442 (E)]

142
304
302
301
531
291

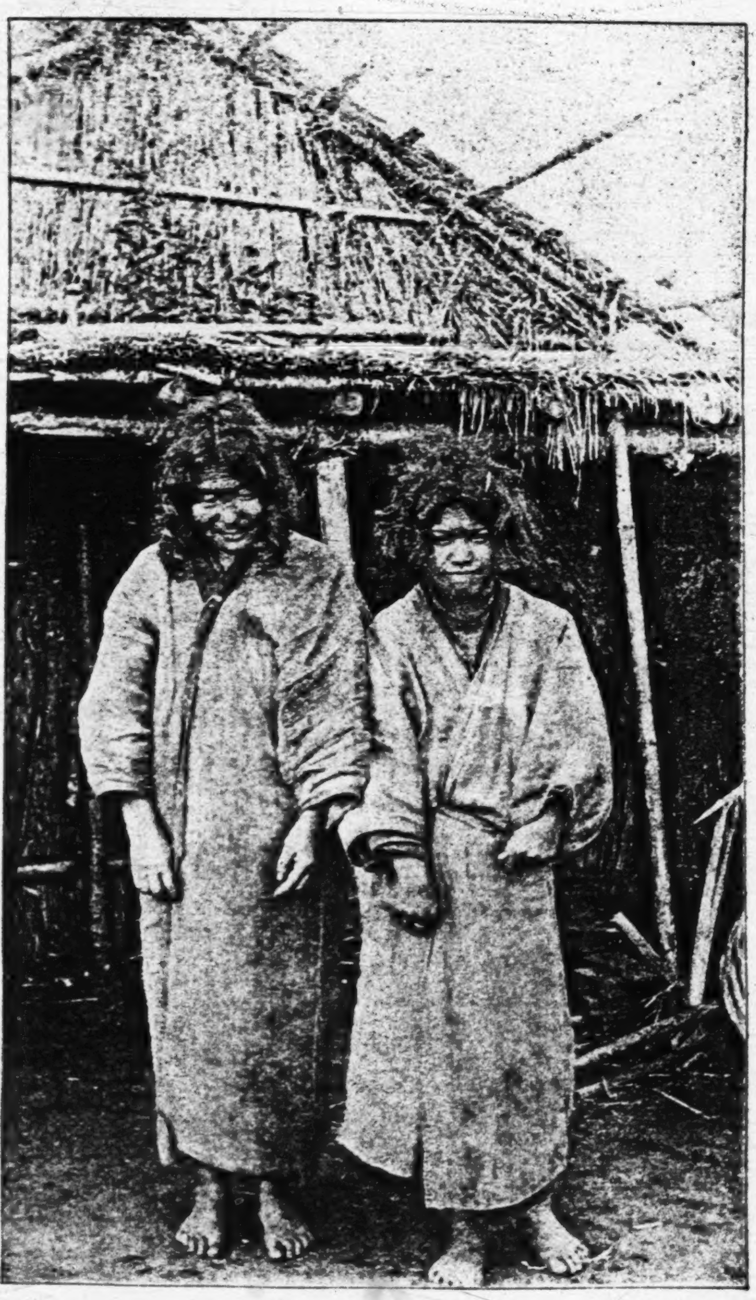


AINO GIRL, URAP.

[Facing p. 442 (F)]

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

142
291
302
342

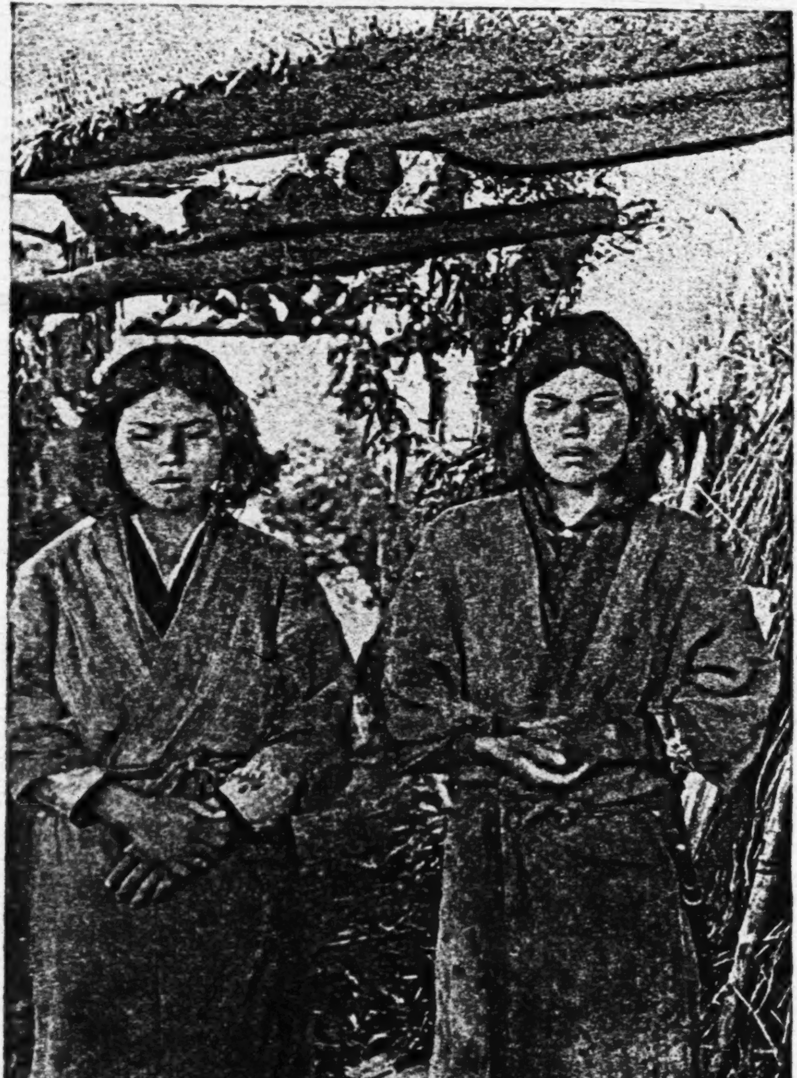


AINO WOMEN, ABASHIRI.

[Facing p. 442 (G)]

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

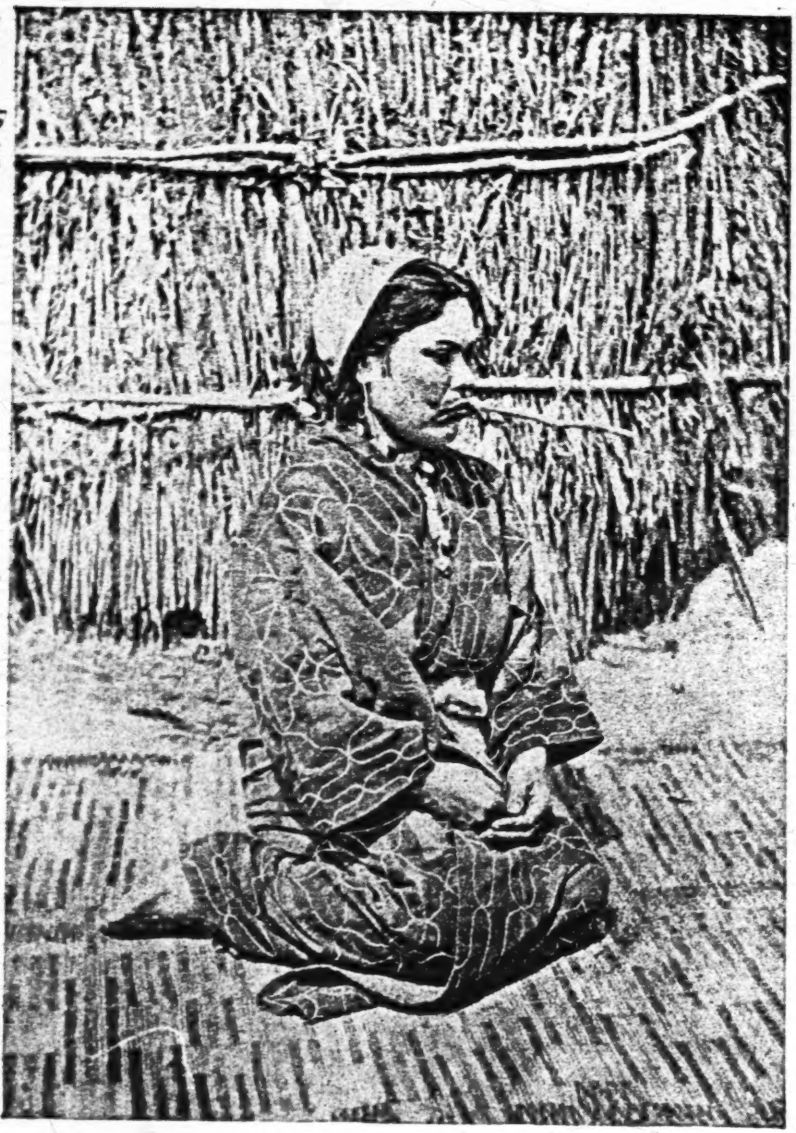
142
291
302



AINO GIRLS, TOKORO.

[Facing p. 442 (H)]

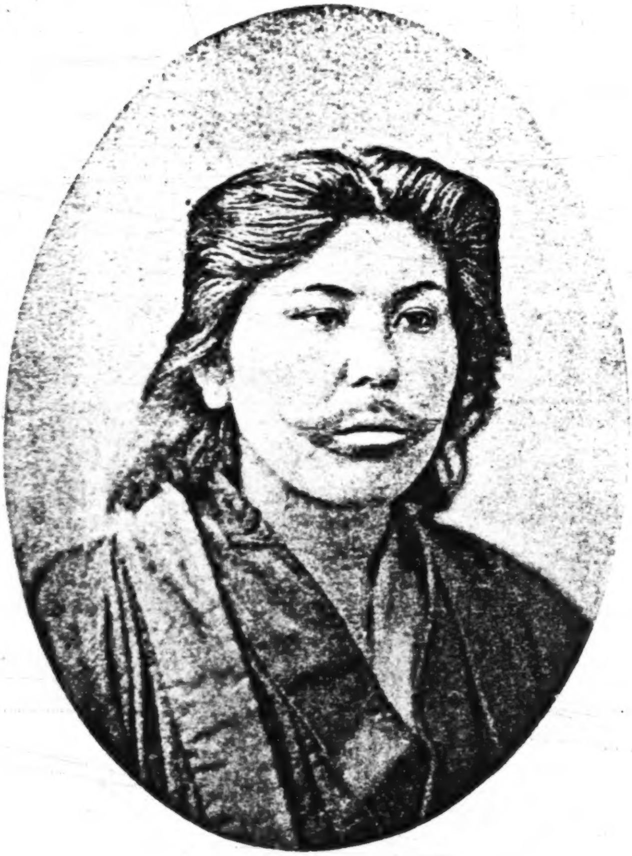
142
291
551
285
516



AINO WOMAN, URAP.

[Facing p. 442 (I)]

142
302
304
291



AINO GIRL, URAP.

[Facing p. 442 (J)]

food and raiment, the wigwam is close and smoky, the fruits of the 000
earth are nuts, and acorns, and roots, and grubs dug out of the ground.
To know how miserably a savage lives, one must see him in his house.

A century ago the Ainos were living in the age of stone. They are 181
beyond it now only because they have obtained knives from the Japanese. [177]
The stone arrow-heads, which one may pick up almost anywhere,
even in the plowed fields of Hakodate, have given way to heads of [441]
bamboo or iron. At Yeterof I purchased a stone implement for cutting,
which could not have been very old. They have no writings, no [212]
records of their past, no aspirations. Their language is still a puzzle,
their traditions and myths are scarcely known except to a few students. [773]
They are incapable of advancement. After a century of contact with
the Japanese, they have learned no arts, adopted no improvements.
The hunter to day shoots the bear with poisoned arrow from a bow as [771]
primitive as early man himself, although the Japanese are famous for
their archery and weapons.

PHYSICAL CHARACTERS OF THE AINOS.

The appearance and general characteristics of the Ainos have already 114
been described. It is, therefore, only necessary to allude particularly 141
to certain conspicuous features, mainly to their hairy nature. For a good series of physical measurements the reader is referred to those of Dr. Scheube,* and especially to a very valuable contribution by Prof. W. Donitz.† The last-named author concludes that on the whole the results of his observations indicate that the Ainos belong to the Mongolian stock. This conclusion is not sustained by all observers. Dr. Scheube, for example, concludes from the results of measurements of Aino skulls, and from other characters, that they do not belong to the Mongolian type. Their great hairiness, the position of the eyes, the conformation of the nose, the great breadth of the face, etc., are all characters which distinguish them from Mongols.

The most conspicuous feature of the Ainos is their remarkable hairiness. 142
The testimony of travelers concerning this matter is conflicting, but we may explain this on the supposition that the observers have not always recognized the typical Aino. Mr. Batchelor says: "I have seen one old man so completely covered with hair that his body could hardly be seen." This was an exceptional case, but my own observations have fully substantiated the results of those writers who have carefully investigated the physical characters of these people. Dr. Scheube relates that he has seen men with hair on the breast 10 centimetres
in length, and on the back 5 centimetres and over. This subject 141
has been examined by Dr. Hilgendorf,‡ who, in 1875, made a series of

---

* Scheube, B. Die Ainos. Mittheilungen der Deutschen Gesellschaft für Natur- und Völkerkunde Ostasiens, III (1882), 220–245.

† Donitz, Prof. W. Bemerkungen ueber Ainos, *loc. cit.*, Dec., 1874, 61–67.

‡ Mitth. Deutschen Gesellsch. für Natur- u. Völkerkunde. June, 1875, pp. 11–13.

144 microscopical investigations. He found that the hair of the head was coarse, slightly curved, and of a pure black color. The hairs are not so numerous over a given area of the head as on Japanese or Europeans. On 1 square centimetre 214 hairs were counted. On a Japanese with rather fine hair he found 286; on another with coarser hair, 252; on a fine-haired German, 280; on another with coarser hair, 272.*

Nevertheless, the volume of hair on the Ainos is not small, since this depends both upon the number and the size of the hairs. The Aino hair is oval in section, and the greatest diameter is from 0.1 to 0.125 millimetres. The measurements were made by securing single hairs in a cylinder of wood and by turning this about, measuring the diameters with a microscope. The following measurements are given:

Aino No. 1	One large hair	0.078	0.125
Aino No. 2	One hair	0.090	0.106
Aino No. 3	do	0.085	0.127
Aino No. 4	do	0.085	0.127
	do	0.082	0.128
	do	0.090	0.140
Aino No. 5	do	0.067	0.106
	do	0.079	0.111
	do	0.079	0.111

The flattening is in proportion of 2 to 3. According to the same authority the hair of the upper body is principally about the middle of the breast and on the line below. The breast hairs were 6 millimetres in length, about twenty-four on a square centimetre. They measured 0.106 by 0.069 millimetres in diameter.

In addition to these observations, Mr. John Aspinwall has examined [126] several specimens of hair which I obtained—not without evident misgivings on the part of the people—from the Ainos at Piratori. Mr. Aspinwall's measurements have been numerous, and his results are given here in considerable detail.

REPORT OF MR. JOHN ASPINWALL.

In accordance with your request, I have made a microscopical examination of the five samples of Aino hair collected by you. Two objects were kept in mind in this examination: First, I wished to obtain a true cross-section; second, To discover the true relation of the plane of natural curvature of the hair to the figure of the cross-section.

To obtain the first, it seemed necessary that no more pressure should be given to the hair than that exerted by the knife of the microtome in cutting. This was accomplished by splitting a cork, placing the hair upon it with its plane of natural curvature parallel to the cut, partially embedding it in a gelatine-glycerine mass, and then laying the other half of the cork gently on the hairs without disturbing them. The cork with the inclosed hairs was immersed in alcohol as soon as the imbedding mass had set, and there allowed to remain until the mass was hardened sufficiently for cutting. The cork here acted as a backing to the imbedding mass while the hairs were held in place for mounting. In clamping in the microtome, care was taken to clamp far enough below the cutting plane to avoid pressure on the hair at the cutting point. In this manner I believe a true cross-section was obtained, as shown in my photographs of the sections.

---

* It has been found by Dr. Wilson that the number of hairs per square inch upon the head of a fairly healthy person is 1,066, which gives for the entire head the number 127,920. Some persons have as many as 150,000 hairs on the head.

A different mode of treatment seemed to be necessary to obtain the true relation of the plane of curvature to the form of the cross-section. If sections of the hair were made by the above method, the relation of the curve to the shape of the section would only be obtained at the point of cutting. This would be sufficient if the relation were constant, but if the relation varied in the same hair, it would not be shown by such a method. I therefore resorted to the examination of a single hair in which the natural curve had evidently been preserved. The hair was cut with sharp scissors as nearly at right angles to the axis as possible. The hair being placed in the stage-forceps, the surface of the cut was brought into focus and measured with an eye-piece micrometer. It was cut again, both across the long axis and then across the short axis. Under this treatment the oval sections did not vary sensibly in character, and the lengths of the axes were not affected to any extent by the direction of the cuts. This was done to a number of hairs until I was convinced that the direction of the cut would not perceptibly alter the shape of the section or the direction of the long axis. After this all hairs were cut in one direction, and I think the tables given prove that the mode of cutting gave true results.

It will be seen by the tables that the plane of curvature, in its relation to the longest diameter of the section, as well as the shape of the cross-section itself, varies, in many instances in the same hair, both with man and woman. My observations in this direction were limited to three of the samples of hair sent, because they were the only ones that had been cut off sharp in a lock. The other samples were not in a condition to show the natural curvature. These latter samples I carefully cut with the scissors in three places, viz, at the butt, middle, and end. These faces were carefully measured with the results given in the tables. The scissors seemed to crack the hairs across, leaving a clean surface capable of being accurately measured.

AINO HAIR.

Specimen No. 1.

[Measurements in millimetres made from sections.]

No. of hair.	Length of long axis.	Length of short axis.	Figure of the cross-section.
1.....	.113	.0756	Oval.
2....	.1235	.103	Do.
3.....	.1063	.069	Do.
4.....	.1063	.0706	Do.
5.....	.0962	.0617	Round (irregular).
6.....	.0894	.0411	Oval.
7.....	.079	.0706	Round (approximately).
8.....	.0962	.079	Oval.
9.....	.1046	.0723	Oval (approximately).
10.....	.1063	.0617	Oval.
11....	.0894	.079	Do.
12.....	.103	.0962	Do.
13.....	.0723	.0656	Round (approximately).
14.....	.0756	.069	Do.
15.....	.0517	.0477	Do.
16.....	.079	.0583	Oval.

Average of long axes .... [illegible]
Average of short axes .... .07431
Or nearly related as 1 to 1¼.

Specimen marked No. 3. Aino hair from man named Benri.

HH

[The measurements read downward, *i. e.*, the first is at butt of hair, the second near the middle, and the third near the end. Measurements are in millimetres.]

No. of hair.	Length of long axis.	Length of short axis.	Color of hair.	*Figure of the section.*
1...	.1475	.132	White..	Oval.
	.168	.09		Do.
	.132	.0655		Do.
2...	.132	.1	Black.....	Not noted.
	.168	.1		
	.132	.0655		
3...	.115	.082	...do....	Oval.
	.132	.1		Approximate triangle.
	.15	.05		Oval.
4...	.082	.082	...do....	Round.
	.1	.0655		Oval.
	.082	.03		Do.
5...	.1155	.115	White..	Approximate round.
	.168	.082		Approximate oval.
	.1685	.082		Oval.
6...	.132	.1	...do....	Do.
	.168	.1		Do.
	.1	.05		Do.
7...	.132	.1	...do....	Do.
	.132	.115		Triangle.
	.1	.0655		Oval.
8...	.15	.082	...do....	Do.
	.198	.1		Do.
	.168	.115		Do.
9...	.1	.082	Black...	Approximate oval.
	.1	.082		Do.
	.115	.082		Do.
10..	.168	.1	White..	Do.
	.15	.115		Do.
	.1	.05		Do.
11..	.082	.0655	Black...	Approximate round.
	.115	.066		Oval.
	.082	.03		Do.
12...	.082	.0655	...do....	Do.
	.1	.0655		Do.
	.1	.05		Do.
13...	.1	.082	...do....	Approximate oval.
	.1	.082		Do.
	.1	.0655		Oval.
14...	.1	.082	...do....	Do.
	.115	.0655		Do.
	.0655	.038		Do.
15...	.1	.082	...do....	Approximately round.
	.132	.082		Oval.
	.082	.03		Do.
16...	.082	.082	...do....	Approximately round.
	.115	.0655		Oval.
	.082	.038		Do.
17...	.1	.09	...do....	Approximately oval.
	.1	.066		Oval.
	.082	.032		Do.

Specimen marked No. 3. *Aino hair from man named Benri*—Continued.

No. of hair.	Length of long axis.	Length of short axis.	Color of hair.	Figure of the section.
18...	.1	.082	Black...	Oval.
	.1	.0655		Do.
	.082	.03		Do.
19...	.108	.082	White...	Do.
	.15	.09		Do.
	.1	.0655		Do.
20...	.115	.09	...do....	Do.
	.168	.082		Do.
	.082	.05		Do.
21...	.132	.09	...do....	Approximately oval.
	.183	.09		Oval.
	.1	.0655		Do.

AINO HAIR—MAN.

Specimen marked No. 4.

[This specimen was cut from the person and no hairs were full length, nor had they a root end. Measurements in millimetres.]

No. of hair.	Length of long axis.	Length of short axis.	Color of hair.	Figure of cross-section and remarks.
1...	.115	.09	Black...	Oval.
	.125	.09		Do.
	.125	.09		Do.
2...	.125	.082	..do.....	Do.
	.125	.082		Do.
	.108	.082		Do.
3...	.14	.1	..do.....	Egg.
	.132	.09		Oval (approx.).
	.14	.09		Do.
4...	.115	.09	..do.....	Do.
	.115	.1		Oval.
	.125	.09		Do.
5...	.14	.09	..do....	Do.
	.14	.09		Do.
	.0735	.0655		Do.
6...	.108	.09	..do.....	Oval (approx.).
	.1	.082		Do.
	.108	.0735		Oval.
7...	.09	.0655	...do....	Do.
	.0735	.0655		Do.
	.0655	.038		Do.
8...	.14	.09	...do....	Do.
	.14	.09		Oval (approx.).
	.183	.09		Oval.
9...	.1	.0655	...do....	Do.
	.09	.0735		Do.
	.0735	.038		Do.
10...	.125	.09	...do....	Do.
	.14	.09		Do.
	.125	.1		Egg.

14

AINO HAIR.—WOMAN.

Specimen marked No. 5.

[These hairs were full length, with root attached. Measurements in millimetres.]

No. of hair.	Length of long axis.	Length of short axis.	Color of hair.	Figure of cross-section.
1...	.108	.09	Black...	Oval.
	.108	.082		Do Do.
	.108	.09		Do.
2...	.108	.082	...do	Do.
	.108	.09		Do. Do.
	.125	.09		Do.
3..	.1	.09	... do	Do.
	.108	.09		Do. Do.
	.108	.09		Do.
4 ..	.108	.09	...do	Do.
	.108	.09		Do. Do.
	.104	.09		Do.
5...	.108	.09	...do	Do.
	.125	.0735		Do. Do.
	.09	.058		Do.
6...	.09	.082	...do	Do.
	.108	.082		Do. Do.
	.09	.082		Do.
7...	.09	.09	...do	Round (approx.).
	.108	.09		Oval.
	.09	.09		Round (approx.).
8...	.125	.082	...do	Oval.
	.115	.09		Do.
	.082	.058		Do.
9 ...	.108	.0735	...do	Do.
	.108	.0735		Do.
	.108	.09		Egg.
10 ...	.108	.09	..do	Oval.*
	.108	.082		Do.
	.108	.09		Do.

* Note that this hair is of same dimension as No. 1 in this specimen.

AINO HAIR—SPECIMEN NO 1.

Table showing relation of plane of natural curvature to the axes of the cross-section.

No. of hair.	Ratio of length of long axis to that of short axis.	Direction of plane of natural curvature.	Remarks.
1.....	4 to 2½	Short axis	Oval section.
2.....	7 to 5	....do	Do.
3.	8 to 4	....do	Do.
4.....	3 to 2½	....do	Do.
5.....	7 to 4½	Long axis at outer end, short axis at other.	Large, stiff, well curved hair, oval.
6	4 to 3 .... 3 to 2½	At butt, short axis; at end, same.	Oval section.
7.....	Not noted	Butt, midway; end, long axis.	Do.
8	....do	Butt, midway; end, short axis.	Do.

AINO HAIR—SPECMEN NO. 1—Continued.

Table showing relation of plane of natural curvature to the axes of the cross-section—Cont'd. 144

No. of hair.	Ratio of length of long axis to that of short axis.	Direction of plane of natural curvature.	Remarks.
9	Not noted	Butt, long axis; end, midway.	Oval section.
10	5 to 3	Butt, short axis; end, short axis.	Do.
11	4 to 3	Butt, long axis; end, short axis.	Do.
12	Butt 3½ by 2¾, end 4½ by 2½.	Butt, short axis; end, long axis.	Do.
13	4 by 2½	Butt, midway; end, long axis.	Do.

SPECIMEN NO. 2.

1	7 to 4	Short axis	Oval section.
2	8 to 5½	do	Do.
2	9 to 4½	do	Do.
4	6½ to 4	Long axis	Do.
5	7 to 5	Short axis	Do.
6	8 to 5	Long axis	Do.

NOTE.—The table readily shows that the relation of the plane of natural curvature to either one of the axes of the cross-section, varies in different hairs, as well as at different points in the same hair.

AVERAGE OF ALL MEASUREMENTS MADE.

[Measurements in millimetres.]

No. of specimen.	Average of measurements at root end.		Average of measurements at middle.		Average of measurements at end.		No. of hairs measured.
	Long diameter.	Short diameter.	Long diameter.	Short diameter.	Long diameter.	Short diameter.	
3	.114	.0887	.136	.0646	.105	.0571	21
4	.1198	.0853	.12	.0853	.11265	.0777	10
5	.1053	.0850	.1104	.0841	.1046	.0828	10
Average	.113	.0863	.1221	.078	.1064	.0725	41
Average of all measurements of long diameter							.1138
Average of all measurements of short diameter							.0827
Nearly related as 1 to 1⅓.							

Figures of the various sections: Oval, 95 sections; approximate oval, 14; round, 1; approximate round, 6; egg, 2; triangular, 1; approximate triangular, 1.

NOTE.—The same hair sometimes represented different figures at the three points where sections were made; for instance, hair No. 5, of specimen No. 3, was approximately round at butt, irregular oval in middle, and oval at the end. It may be noted that in specimen No. 3 we have the greatest average length for the long axes and the shortest average length for the short axis of the figures of the cross-section. Also note the evenness of the average length of short axes of specimens No. 4 and No. 5, the variations being but .0082 millimetres while the long axes varied .0181 millimetres in the same specimens.

141 A few specimens of Aino hairs from the head were handed to Dr. W. M. Gray, of the Army Medical Museum, Washington, who has also been good enough to prepare a series of cross-sections with his usual skill. From these he made some excellent photographs, which Mr. Chandlee has carefully traced in outline with the result shown in Fig. 70. The original photographs showed the hairs magnified 25 and 300 diameters, respectively, but the outlines have been reduced one-half in the cut.

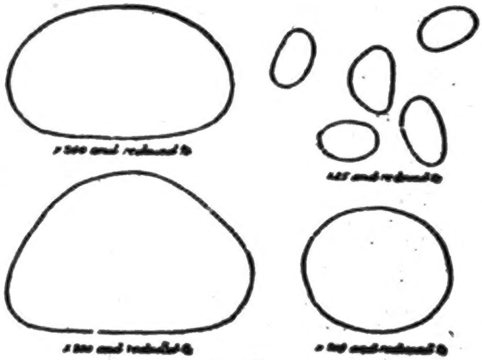


Fig. 70.

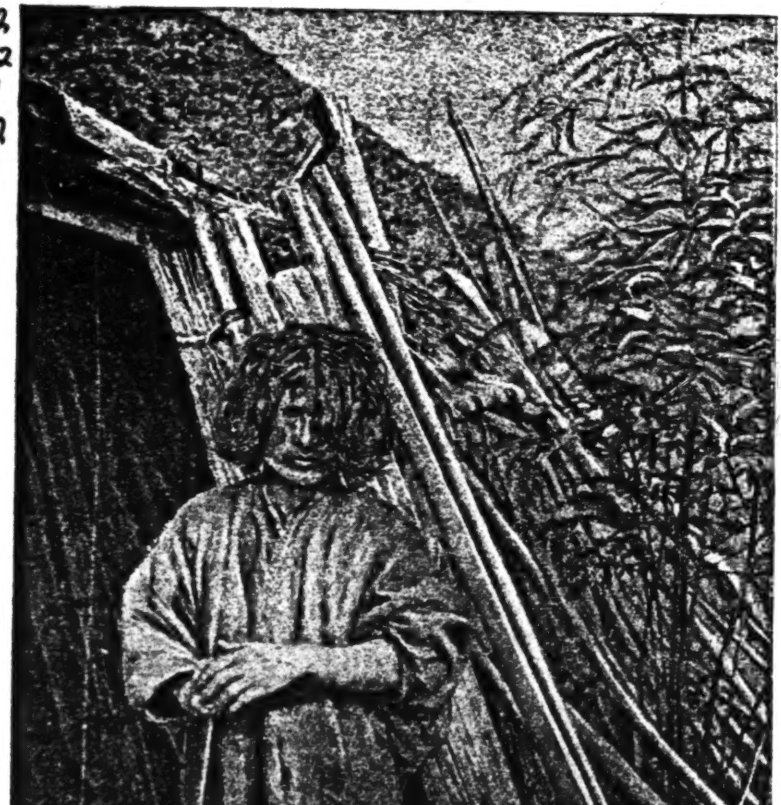
OUTLINES OF CROSS-SECTIONS OF AINO HAIRS.

(From photographs.)

142 114 This conspicuous hairiness of the Ainos, in strong contrast to the smooth bodies and faces of the Japanese, has led to the natural inquiry: how is it possible that the Ainos should have so long occupied Japan without having left some evidence of an admixture of this character with the Japanese? In the first place, the Japanese are not all alike. Not only do we clearly recognize two distinct types among them, distinguishing the upper or ruling and the lower or laboring classes, but there is also a southern type in Kiushiu, with more or less hair on the face, many having full beards. It is worthy of remark, in passing, that these men have always been, and still are, among the ablest and most influential men in Japan. Professor Chamberlain has observed that the Japanese in northern Japan and in Yezo, where there would naturally be found the greatest admixture of blood, are no more hairy than those farther south. The explanation of this he finds in the fact that the half-castes die out. Such families end with the third or fourth generation, and the progeny show a marked tendency to baldness. The 582 children of Japanese and Aino parents are never vigorous and healthy.

I have a photograph in my collection of a young man with a distinctly Japanese physiognomy, whose body and face are as smooth and free from hair as the Japanese, but whose lower limbs are black with hair.

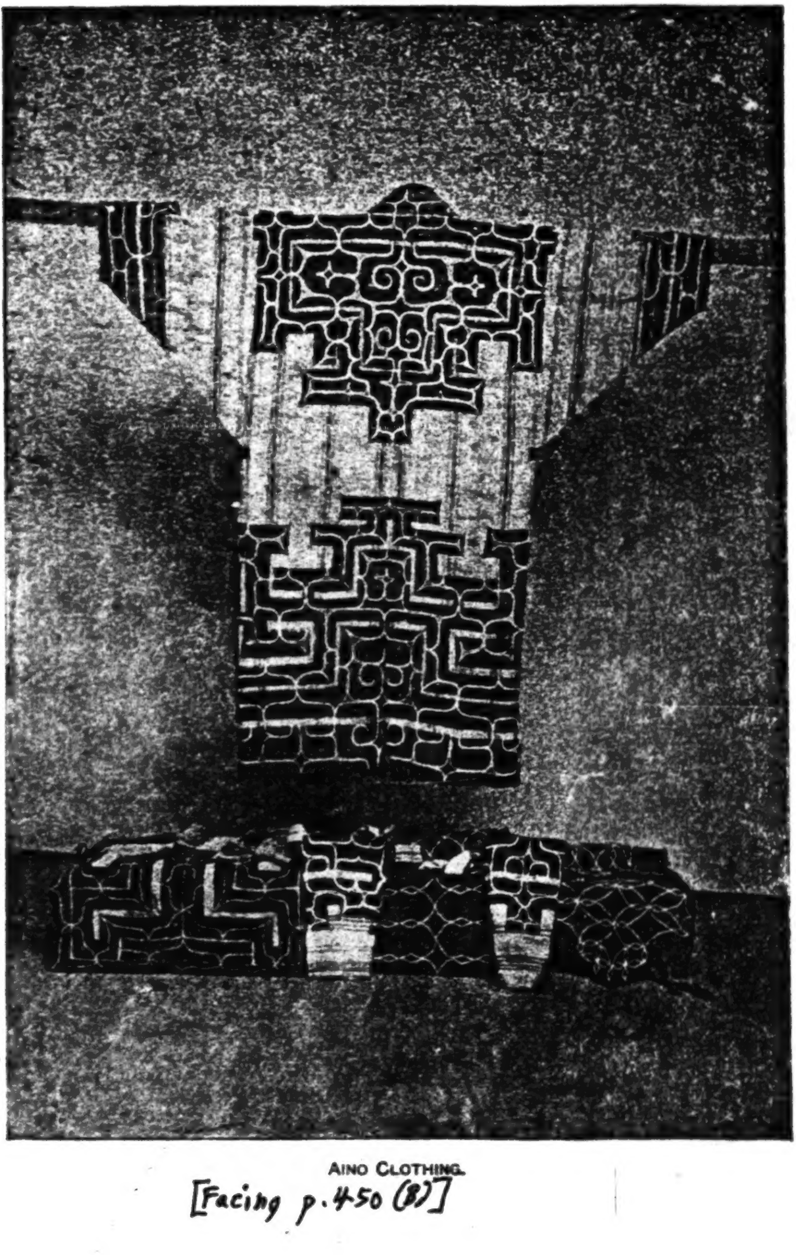
142
302
291
342



OLD WOMAN, TOKORO.

[Facing p. 450 (A)]

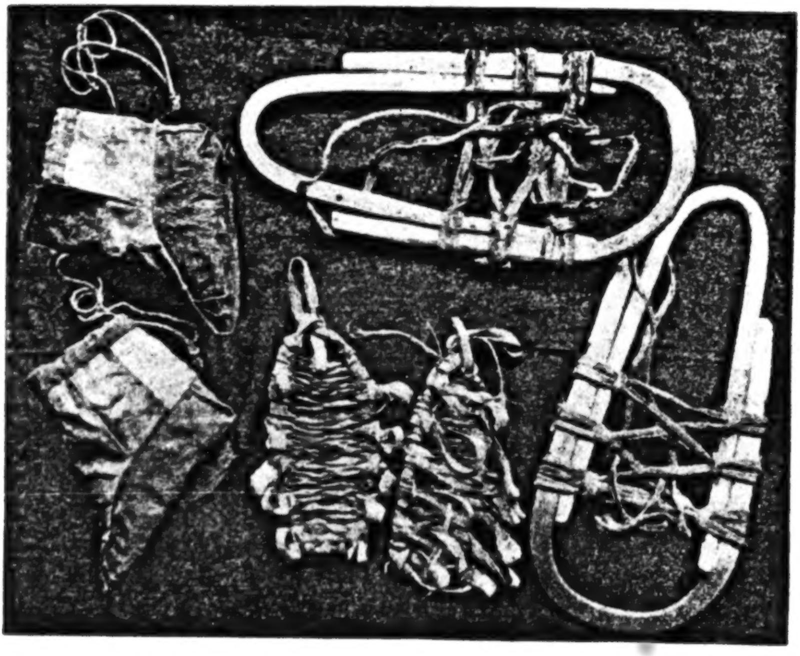
291
531



AINO CLOTHING.

[Facing p.450 (8)]

291
481



AINO SANDALS, SNOW-SHOES, AND FISH-SKIN SHOES.

[Facing p. 450 (c)]

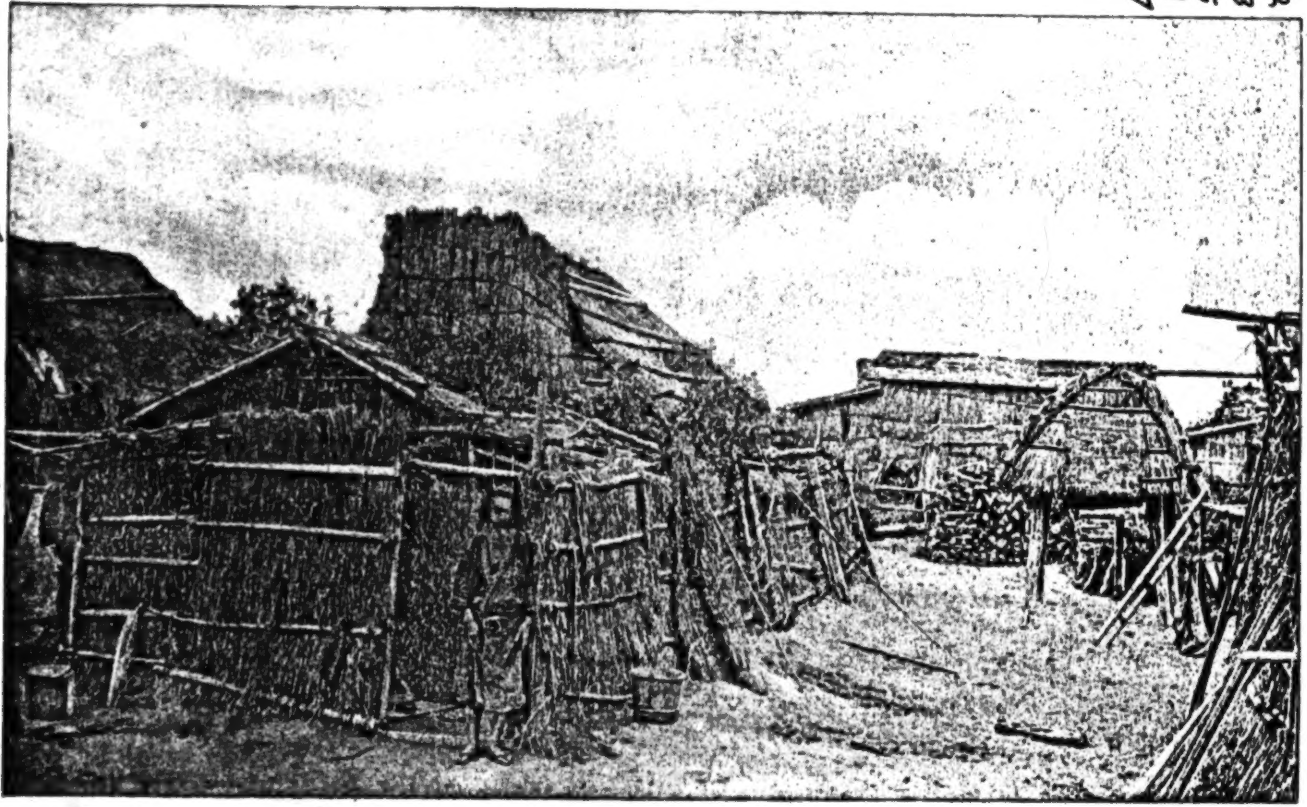
3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

342
343
415
291
417

Report of National Museum, 1890.—Hitchcock.

PLATE XCVIII.

[Facing p. 450 (D)]



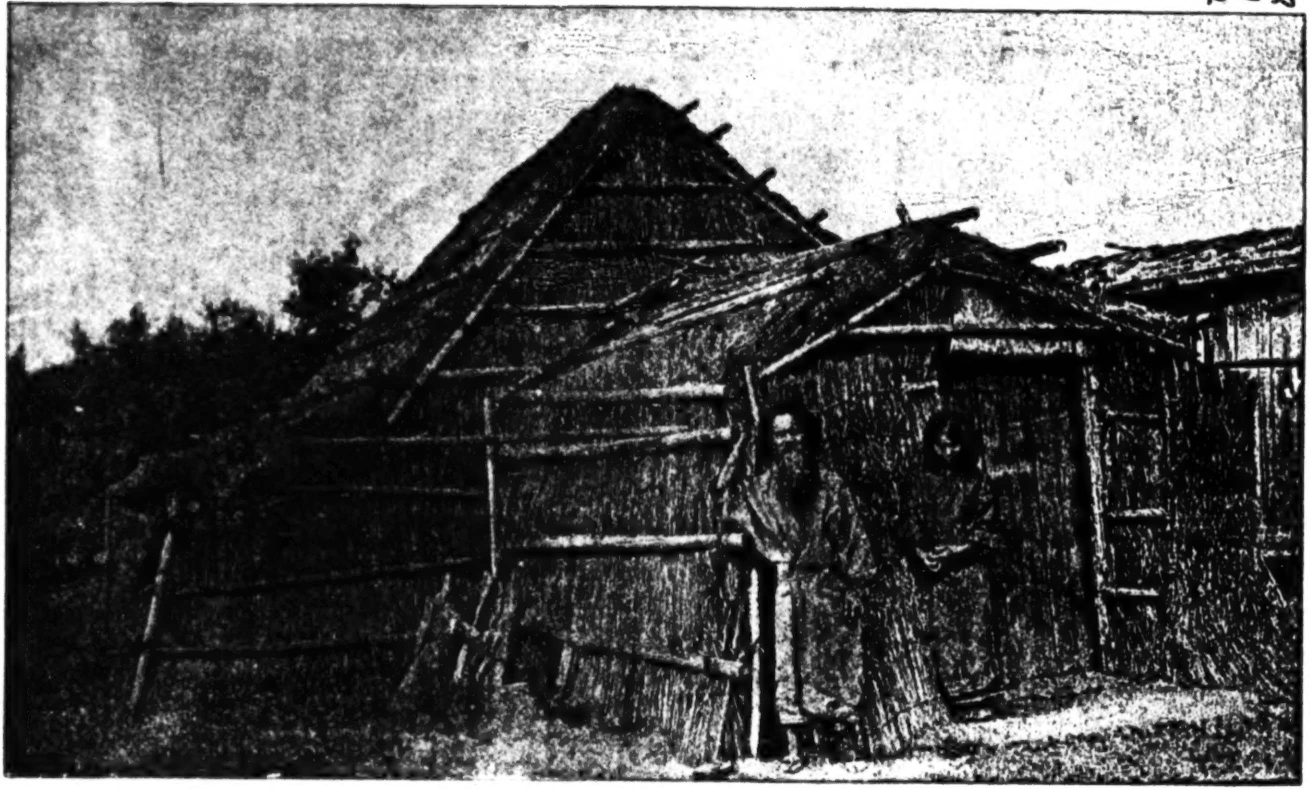
AINO HOUSE AND STORE-HOUSE, SHARI.

3: Hitchcock N-5 (1888) 1891

AB6 Ainu AB6

342
291
302

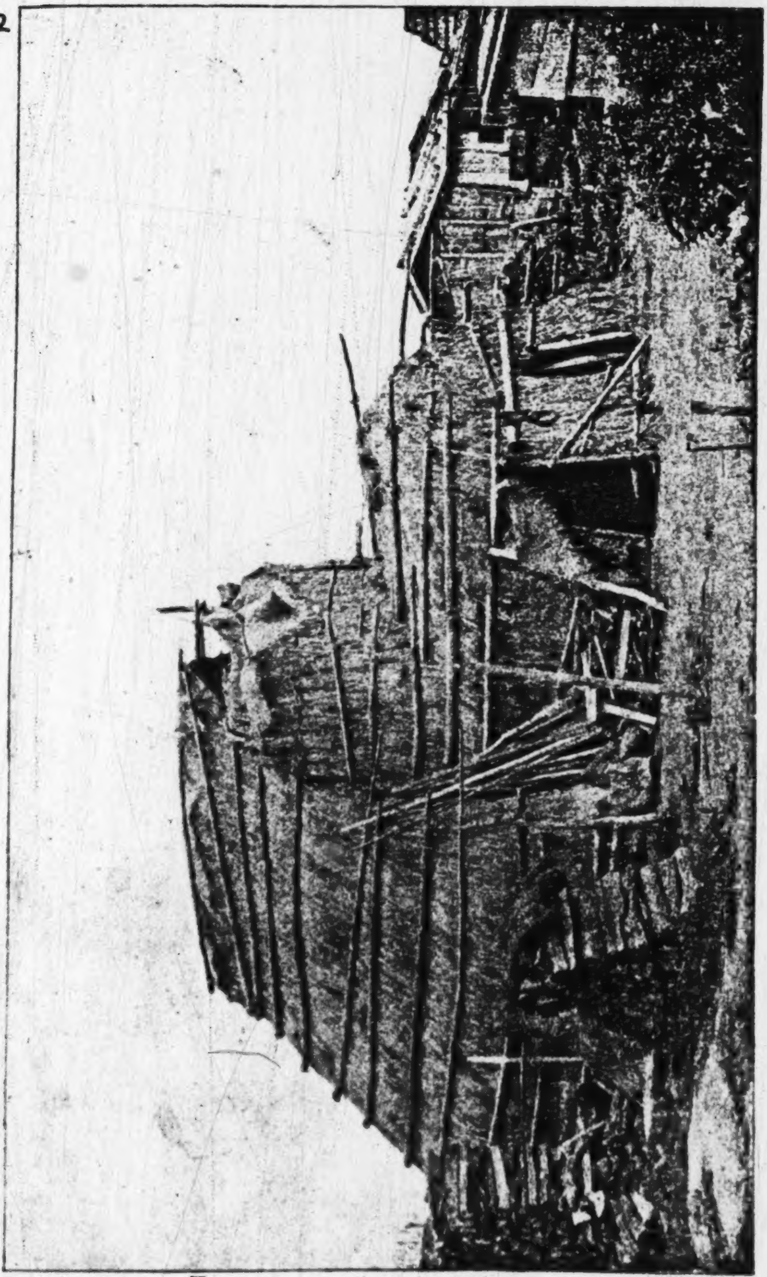
PLATE XCIX.



AINO HOUSE, SHARI.

[Facing p. 450 (E)]

Report of National Museum, 1890.—Hitchcock. PLATE C.



AINO HOUSE AND SIDE TENT, BITSKAI.

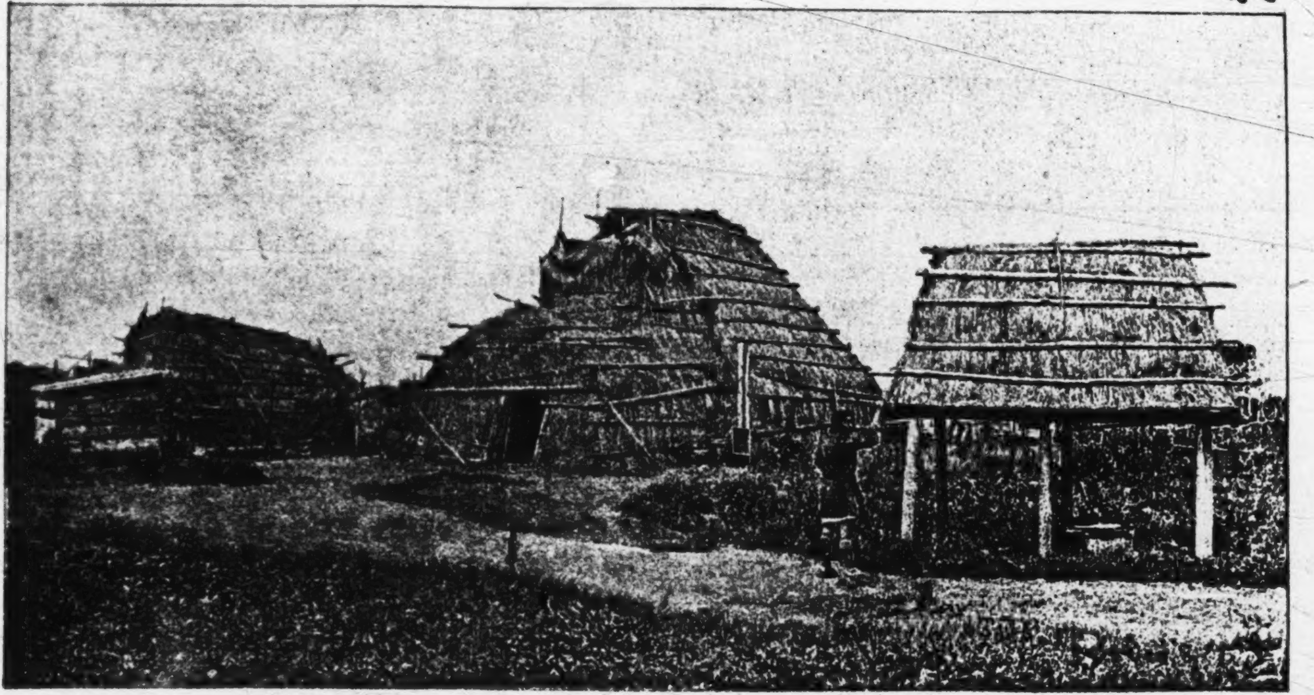
[Facing p. 450 (F)]

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

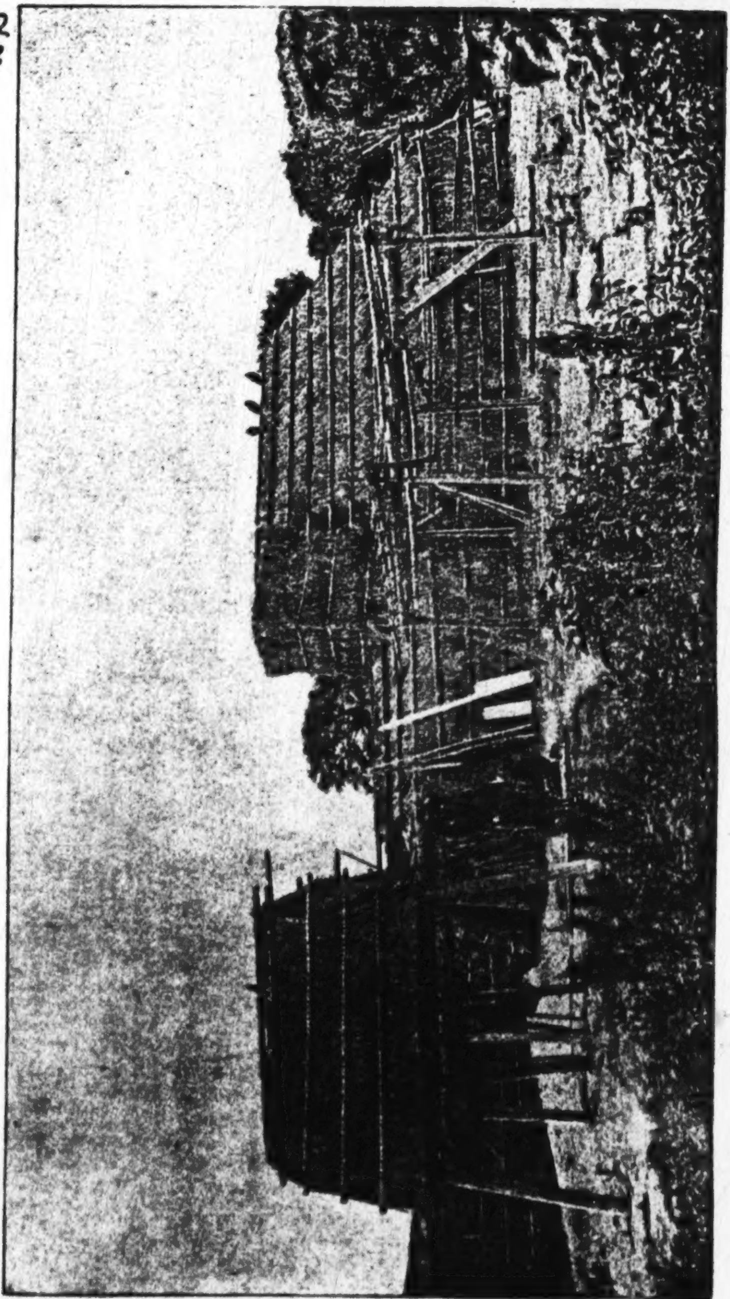
PLATE CI.

342
343

[Facing p. 450 (G)]



AINO HOUSE AND STORE-HOUSE, BITSKAI.



AINO HOUSE AND STORE-HOUSE, SHARI.

[Facing p. 450 (H)]

CLOTHING.

The Ainos weave a very durable, coarse kind of cloth from the fibrous 286
bark of the mountain elm, *Ulmus montana*, known as the *ohiyo*. Mr.
Blackiston has pointed out that the species *Ulmus campestris* (Japanese
akadamo) is also used.

The principal garment is a coat made of this material. It is patterned 291
after one form of the Japanese coat. The shape is well shown in Plate [177]
XCVI, which represents the back of an embroidered coat made of the
ohiyo, with strips of blue Japanese cotton cloth sewed on, and a run- [531]
ning design of white braid, also produced in Japan. Such elaborate dec-
oration is only applied to the best garments, those for common wear be-
ing quite plain. Japanese cotton goods are replacing the *ohiyo*. Already [439]
the native cloth is far less common than it has been, and while I was in Yezo I found it by no means abundant. The native looms will soon be out of use, for cotton goods, although less durable than the *ohiyo*, are warmer and softer. A narrow belt is worn around the waist. The women usually wear an under-garment of cotton, and occasionally an apron.

Leggins are worn by both sexes. These are very simply made, but are also often decorated with braid.

Sandals are worn in the summer (Pl. XCVII). These are said to be made of *kurumi no kawa*, walnut bark. The winter clothing is made of the skins of animals. For traveling in the snow there are shoes made
of fish skin, and wide snow-shoes consisting of wooden frames with [237
thongs of bear-skin, both of which are represented in this plate. 481]

DWELLINGS.

The typical Aino house is a square or rectangular main structure, 342
usually entered through a low gable-roofed passage-way. The framework is made of rough beams put together in the manner shown in Fig. 71, which is a drawing made from a photograph taken at Tokoro. The houses are thatched with reeds, usually the *Imperata arundinacea* Cyrill, held down by poles. Such a house is shown in Plate XCVIII, at Shari. There is a small opening just below the apex of the roof in front, through which the smoke escapes, and in cold weather this is the only outlet for the smoke. A sliding board-shutter in the middle affords ventilation through the roof, but this is closed in the winter. Houses of this kind are common in the north, where the winters are very cold. Farther south there is no opening through the roof, and the smoke passes out through a large triangular opening in front beneath the ridge-pole. To prevent wind and rain from beating in, a rectangular sort of chimney is built in front of the aperture. A similar house, also at Shari, is shown in Plate XCIX. A similar house at Bekkai or Bitskai, near Nemuro, is shown in Plates C and CI, which are two views of the same house. This house is thatched with straw. In Plate CII, back of

342 the wood pile, there is a small, tent-like structure made of poles covered with Japanese straw mats. There are several such tents in the village, and on venturing to peep into them, much to the evident distaste of the natives, I found them to be inhabited. They are scarcely large enough [338] for a human being to crawl into, but it would appear that the aged women of the village sleep in them and have dogs for companions. They crawl in somehow, curl up among filthy rags and tattered coverings, and smother themselves to keep warm.

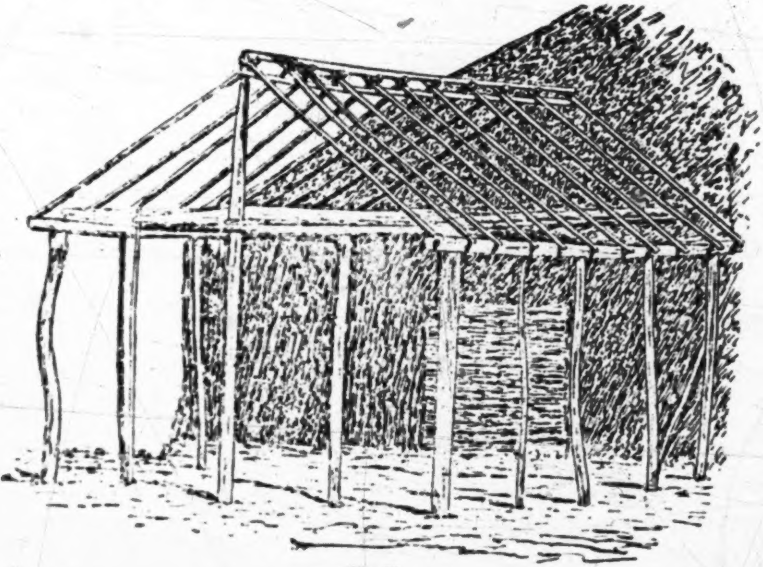


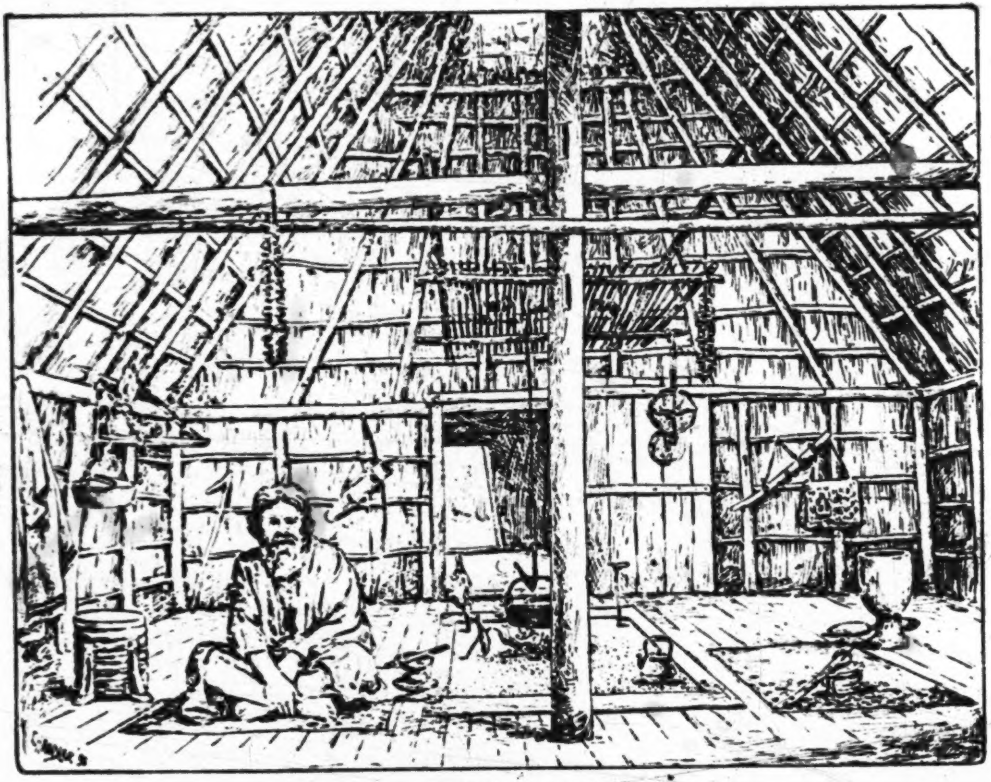
Fig. 71.
FRAME-WORK OF FRONT PART OF AN AINU HOUSE.
(From a photograph.)

The interior of a house at Bekkai, taken from a photograph made with magnesium light, is shown in Plate CIII. The camera was set up in the back window of the house. The main room is well shown, and the outside scenery is glimpsed through the long entrance passage-way.

Entering this house from the front, one must stoop to pass through the doorway which will perhaps have only a mat of straw or reeds to close it. The rectangular passage is used as a storeroom. It is high enough for one to stand in erect. The floor is the damp earth. At the back is a sliding door made of boards, inclining outward toward the bottom, through which, by stooping low, the main room about 18 by 20 feet square is entered. The door is 3 feet in width by 3½ in height. Just inside the door is a space, 3½ feet by 9 feet, where the sandals are left on the bare ground. The floor of this house is made of boards [609] raised about 9 inches above the ground, but they are covered with dirt. A visitor receives a clean mat, which is immediately spread on the floor for his accommodation.

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

PLATE CIII.



INTERIOR OF HOUSE, BITSKAI.

[Facing p. 452]

342
353
415
354
516

floor for his accommodation. The fireplace, situated about in the 000
middle of the room, is a rectangular depression about 5 feet by 3, filled 354
with ashes, on which a smoky fire of green wood fitfully lights the
gloomy interior. An iron pot, of Japanese manufacture, is suspended [415]
above the fire, in which food is almost constantly cooking. One or
more *inao*, or god-sticks, usually stand upright in the ashes. There is 352
usually a sort of latticed shelf suspended at some distance from the fire, [778
on which fish are dried and smoked and strings of roots or other vege-
table products hang in festoons preserved for winter food. A rectan- 251]
gular window at the back of the house admits all the light, except such
as makes its way in through the chimney. The interior is therefore 342
always gloomy. The beams and rafters are covered with a thick coat-
ing of shiny, black soot, which slowly accumulates upon them from the
fire. Even in summer the atmosphere within these houses is often so
full of smoke as to make one's eyes water. At night a large, flat mussel-
shell, *Pecten Japonicus*, supported on a three-forked stick standing up- [237
right in the ashes, with a wick and fish oil, gives a faint light, and it is
a weird sight indeed to see these dark-visaged, kindly savages grouped 354]
around the smouldering embers.

At this village, Bekkai, or as the name was also pronounced, Bitskai, 342
about 12 miles from Nemuro, there are six houses of this character. 361
The Aino population is given as 56 persons, living in 14 houses, [161]
but many of the other houses are built more like Japanese houses of
a very inferior kind. From my observations I should say that there
can not be so many Ainos in the village. Many of the Japanese have
Aino wives. It is possible that there are one or two pure Aino families
there, but I doubt it.

All the houses at Bekkai front toward the east, or easterly. The back 342
window, therefore, faces the west. This is a fact worthy of particular notice, as it has been repeatedly asserted that all the Aino houses face the south. The houses at Piratori are mostly built east and west, without any door at the end. There is an entrance to the main room on the south side, and also an entrance to the hall or entrance passage on the south side. In the houses at Piratori there is a window on the east side. Numerous *inao* are hung on strings along the wall near one corner. One might readily suppose, from the writings of different authors, that there is some great significance in the fact that the houses in southern Yezo are built with their lengths east and west, and in the position of the east window. But I doubt if there is any more meaning in it than that a southern exposure is desirable in a cold northern land, and that the morning sun streams in through the east window. It is, indeed, possible that the latter is a place of worship; but I have not found that the huts are built in this direction throughout Yezo. They do not always have east windows. The house shown in Plate C, for example, has only a west window. The same may be said of the custom of placing the treasures in the northeast corner, mentioned by

342 Scheube, Batchelor, and others. I am inclined to regard this as purely a matter of convenience or habit. Mr. Batchelor should be able to tell us whether the Ainos consider the points of the compass in these matters. I would only point out that what he and others have told us [114] concerning the dwellings of the Ainos in the south, does not hold for those living on the northeast coast.

The houses represented in Plates XCVIII to CIII are typical Aino houses. This statement is made with entire confidence, as the result of extended travel through the country. On some parts of the island the thatch is put on with more care, as at Uragawa, for example, where the reeds are in overlapping layers, or, as Dr. Scheube says of the houses near Horobetsu, the only region of importance for Aino studies that I did not visit, of reeds laid on in a terrace-like manner.

The house figured by Dr. Scheube is by no means a usual form, although probably it does prevail in that part of the island where he visited the Ainos, around Volcano Bay, for he says: "The houses only differ one from another in size." Of these houses Dr. Scheube says that their length runs east and west. With exception of the west side, there is a window on each side, which may be closed with a reed mat. I am not prepared to maintain that the Ainos have no regard to the points of the compass in setting up the sacred relics, symbols, *inao*, etc., in particular parts of their houses, but I doubt very much if they do have. As already stated, Dr. Scheube and other writers tell us that the household treasures are kept in the northeast corner. But so far as I have been able to discover, no writer has given a reason for these customs, although they all leave one to infer that they are general and invariable.

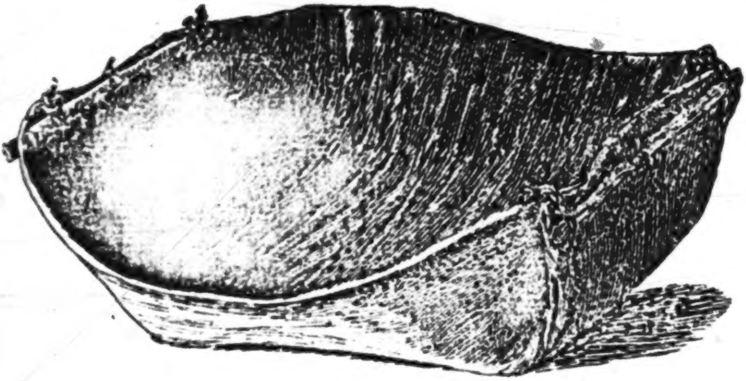
STOREHOUSES.

343 The Aino storehouses are very much alike throughout the island. They are shown in Plates XCVIII, CI and CII and require no particular description. They are raised on posts about 6 feet above the ground to be secure from the attacks of wild animals. They are filled with dried fish, vegetables, and other articles of food.

HOUSEHOLD UTENSILS AND FOOD.

415 Doubtless there was a time, not very long ago, when the Ainos ate [264] with their fingers and had no better dishes for their food than such as they still make of bark. Fig. 72 represents a large dish made of bark, such as are in common use. The one numbered 150673 is 14 inches in length by 13 inches wide, and is used for fish. But precisely the same kind of dishes are made much smaller—not more than 4 inches long. The common water-bucket and dipper are also made of bark, as shown [177] in Fig. 73 [150668]. They have since learned to use Japanese knives, however, and they make a variety of wooden plates, which they deco-000 rate with characteristic carved patterns (Fig. 74). Wooden spoons

Wooden spoons (Fig. 74) are now in universal use, of which there is a variety in the collection, and for eating they have a flat, spatula-like instrument (Fig. 75), which they use in addition to chopsticks. The knives, or ~~412~~ 322



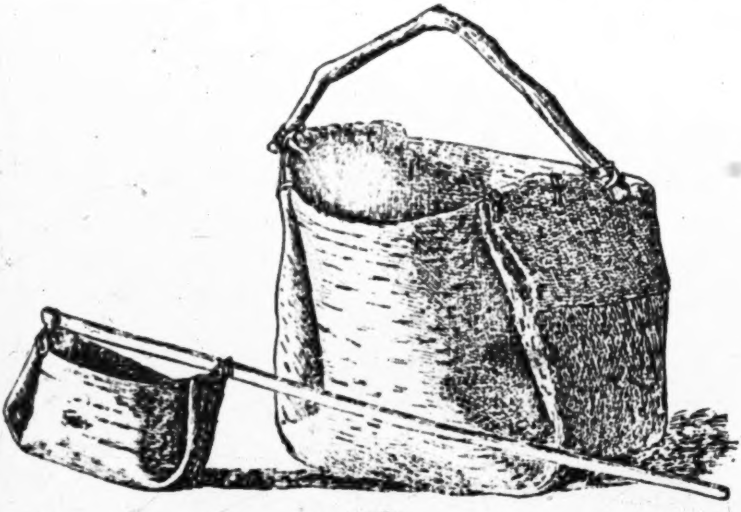
[415]

150673

Fig. 72.

Bark Dish used as a Fish-Plate.

rather the knife-cases, in common use are represented in Fig. 76, which shows very well the characteristic style of wood carving. The knife blades are of the ordinary Japanese form, but the Ainos make



[415]

150688

Fig. 73.

Bark Water Bucket and Dipper.

the wooden handles and sheathes, which are usually decorated with carving. The knife is carried sticking in the girdle. One specimen in the figure, numbered 150729, has a sheath of wood and bone.

415
442
531

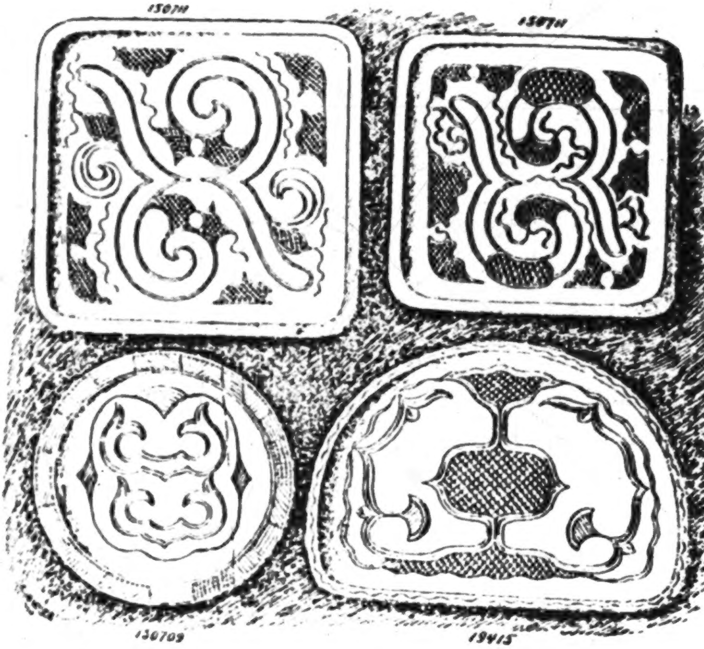

150711
150711
150709
19415

Fig. 74.
Carved Wooden Plates.

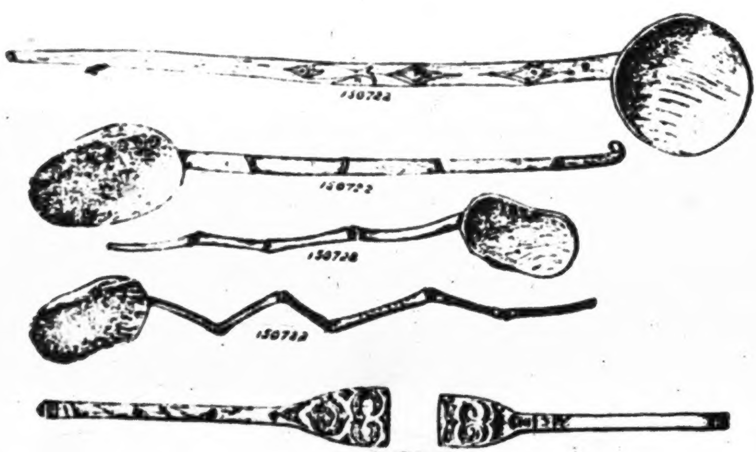

150722
150722
150728
150722
150723

Fig. 75.
Wooden Spoons and Carved Spatulas used in Eating.

Rice being an article easily obtained from the Japanese, the Ainos make oblong rice bowls by digging out thick pieces of wood. These differ somewhat in form in different parts of the island. (See Fig. 69, p. 441.) 415 322

For preparing grain, such as millet, which is cultivated here and there, they have a wooden mortar and pestle, the former standing perhaps 2 feet high, and made of a solid block of wood. 412

412 177 523 In every Aino house there may be found some treasured articles made by the Japanese. Sometimes these articles are very old, having been handed down from father to son, and they are then valued as precious relics. [322 531] Of these, Japanese swords are most highly prized, after which come lacquered cups (Fig. 77), which they use for drinking. The latter, together with other small articles, are kept in Japanese round, lacquered cases, one or more of which are to be seen in every house. [415]

A considerable variety of animal food is to be obtained in Yezo, for the Ainos are good hunters with their rude bows and arrows. 262 224

The bear is much sought after for its flesh, as well as for its skin, which is used for clothing; and set-bows are arranged in the woods with poisoned arrows, which are released when a bear comes in contact with a cord in his path. The fox and wolf also abound, the former being caught in an ingenious bow-trap. 262 251 At some seasons fresh fish abound, and they dry and half smoke great quantities of it for winter use. In the National Museum there is a specimen of salmon cut into

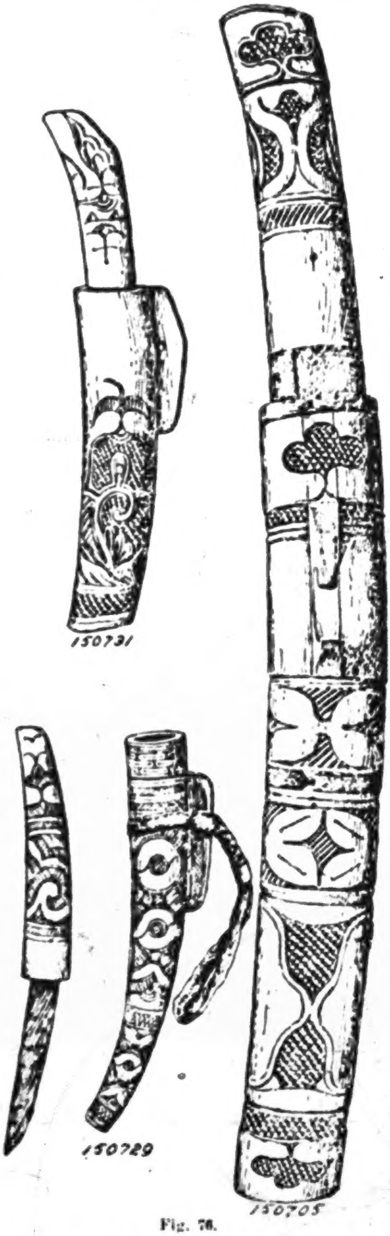


Fig. 78.
Carved Knife Cases.

262 strips 40 inches in length and dried. Dried herrings are abundant in
251 every house, but they are not pleasing to the eye. The roe of the salmon,
masu, is also dried and much prized by the people..

[241] For vegetable food they depend partly upon the produce of small patches of ground, which they cultivate in a rather careless manner, and partly upon the natural products of the soil. A preparation known as *shikeribikina* is the dried leaves of some plant unknown to me, which they find on the mountains. Lily roots dried on strings are found in every house. At Abashiri I found strings of small fruit, which the Ainos called *maou*. These fruits belong to the genus *Rosa*, and the Ainos eat them both green and dried. Flat, circular cakes of dried lily roots, with a hole through the center, are tied together with bark, but I was unable to get a translation of the name they bear, which is, as I understood the word, *umbayero*. At Abashiri I found some very good flour, but its source could not be learned. Numerous other varieties of food are to be seen in the collection.

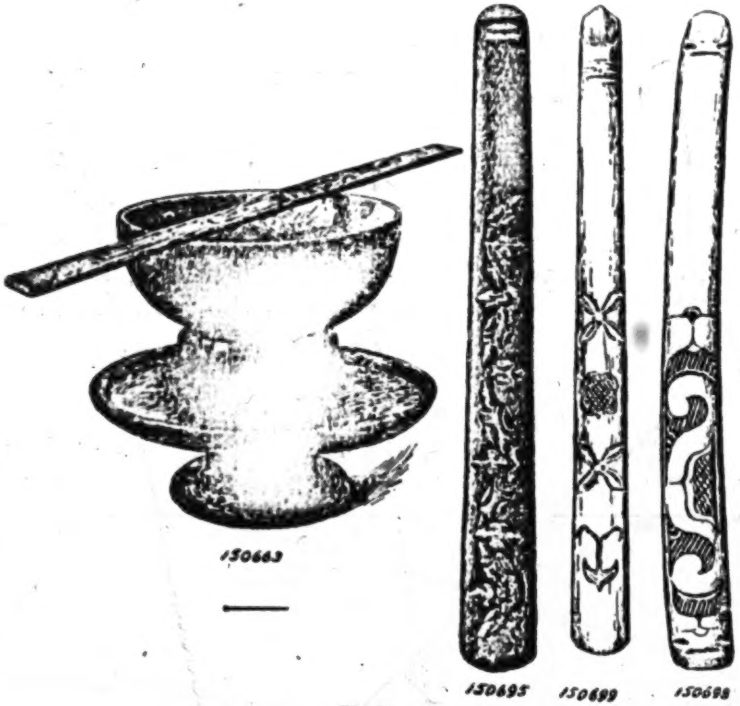
[illegible] Cooking is carried on in an iron kettle with a wooden cover, over the fire-place. Every imaginable edible substance that they possess goes into the indescribable stew—fish, vegetable tops and roots, flesh and fowl, altogether—to be either ladled out with wooden spoons or fished out with chop-sticks from time to time, as one of the family requires food. Fish is also spitted before the fire on sticks, which are stuck in the ashes. All their food is either boiled in the pot or roasted on sticks in this manner.

SAKÉ DRINKING.

273 From certain allusions in what are presumed to be native folk-lore
stories, it would seem that the Ainos have long known how to make a
kind of fermented drink from rice and millet. It is not unlikely that
they were taught by the Japanese. I am not aware that they do at
[277] present make any such beverage, but they are inordinately fond of
Japanese saké. They will do almost anything to get saké, and they
drink it cold in great excess whenever they can obtain it.

[415] The usual form of saké cups, which, as already stated, are among
the treasures of the household, is represented in Fig. 77. The pecul-
413 iar carved sticks are mustache-lifters. These are made by the Ainos,
as the carving shows, but some of them are lacquered. The Ainos at Shari and also at Bekkai claim, as I understood the jargon, that their ancestors were acquainted with the use of lacquer and that they made the sticks. I am disposed to doubt these statements, but it is a question how they obtained the lacquered sticks. Some of these are certainly quite old, and they were highly valued by their possessors, who probably would not have parted with them but in consideration of a reward of saké in addition to the price demanded. When they were obtained, the carving was quite filled with dirt, but that did not interfere with their proper use by the people.

Saké is taken with much ceremony. One evening I visited the Ainos 273
at Shari, a bottle of saké in my pocket and a paper lantern in my hand. 574
I wandered along the shore in the darkness and slowly made my way to the Aino village. In spite of the howling and barking of many dogs, the people were taken by surprise. The men were sprawling about on the dirty board floor around the rectangular fireplace. When they recognized their uninvited and late visitor, they got up, spread a clean mat for me, and signified their welcome by stroking the beard. [576]
When I handed them the saké there was more beard stroking. Then they got some saké cups and a tray of mustache-sticks, finer than any I had seen, and began the ceremony of drinking. A saké cup with its 273
stand, such as is represented in Fig. 77, is placed in front of the chief 796



[143
[145
531]

Fig. 77.
SAKÉ CUP AND STAND, AND MOUSTACHE STICKS.

man, sitting on the floor before the fire, who places one of the sticks across the top, as shown in the same figure 77. Then, stroking the beard, he lifts the stand and cup with both hands, and bows the head, immediately replacing them. Saké is then poured in, and he begins to recite a long formula, which continues in a low voice during the succeeding operations. Taking the stick in the right hand, precisely as one would hold a spoon, the end is dipped into the saké and gracefully moved for-

273
276 ward, as though throwing some saké into the fire. Dipping the stick once more, a drop is thrown over the left shoulder. These operations are repeated two, three, or [413] more times. The stick is then replaced on the cup, the whole is again raised, and finally the stick is used to lift the mustache while drinking.

No words can give a true impression of this ceremony. It must be seen in the surroundings of an Aino hut: the shiny, blackened rafters above; the begrimed, [354] bearded faces and unkempt hair, lighted by the faint gleam of a burning wick in a plate of oil, and the fitful flame of a smoky wood fire.

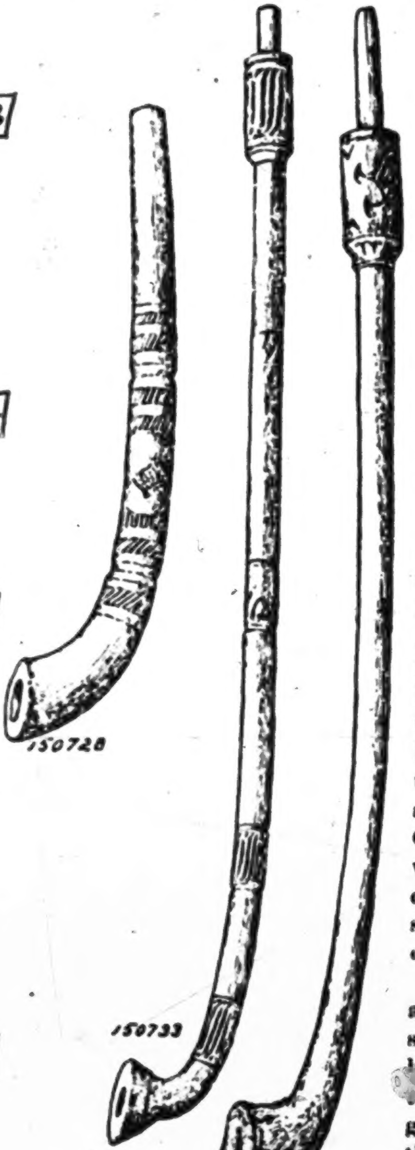


Fig. 78.
Aino Tobacco Pipes.

At Piratori the ceremony was [276 531] slightly different. I noticed that the famous old chief Benri, who by the way, it may be remarked, speaks of Miss Bird as the "woman to whom he told so many lies," took the largest share of the saké, for he not only had a large cup, but it was filled quite to the brim; while his son was served with a cup but partly filled. One of the men went to the east window and there performed his ceremony in silence, waving his stick three or four times to the east.

The women sat behind the men, and the latter, after having themselves drunk, passed the cup be- [562] hind them to their wives, without turning. But the women do not get much, for the Ainos consider that saké was only made for the gods and men.

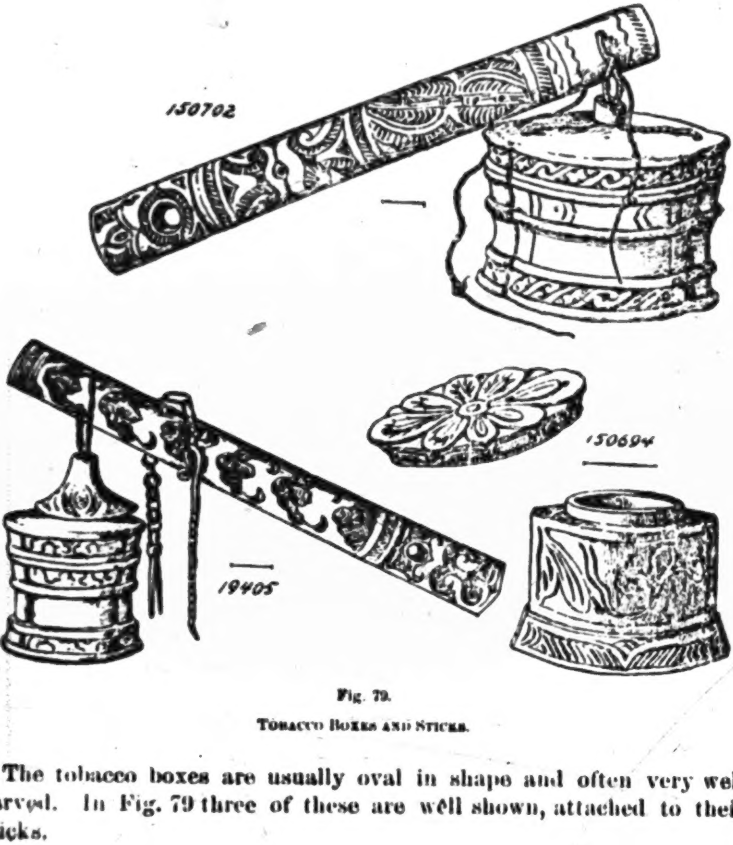
273
796
782 Mr. Batchelor tells us that in drinking saké "three drops must be given to the fire goddess, three thrown toward the east window, and three toward the northeast corner

of the hut, where the Aino treasures are kept, and then three drops 273
must be offered to any special god, for whose benefit the libations are 796
offered, or to whom the Ainu are paying worship." I have not observed 782
any such regularity in their proceedings. I should say they were as likely to offer two or four drops instead of three.

The sakó drinking at the great Aino bear feast, as witnessed by Dr. Scheube, is described in the account of that festival.

SMOKING APPARATUS.

The smoking apparatus consists of very simple wooden pipes, and 276
tobacco boxes also of wood, attached with cord to long, carved sticks, which may be stuck in the girdle. Several pipes are shown in Fig. 78. The pipes may or may not have a short mouth-piece of bamboo.



[531
415]

Fig. 79.

TOBACCO BOXES AND STICKS.

The tobacco boxes are usually oval in shape and often very well carved. In Fig. 79 three of these are well shown, attached to their sticks.

MUSICAL INSTRUMENTS.

534 The Ainos are not a very musical people, and the only instrument that can positively be identified as their own is a kind of Jew's harp made of bamboo. Fig. 80 shows this instrument and how it is played. The one in the Museum collection measures 5¾ inches in length.

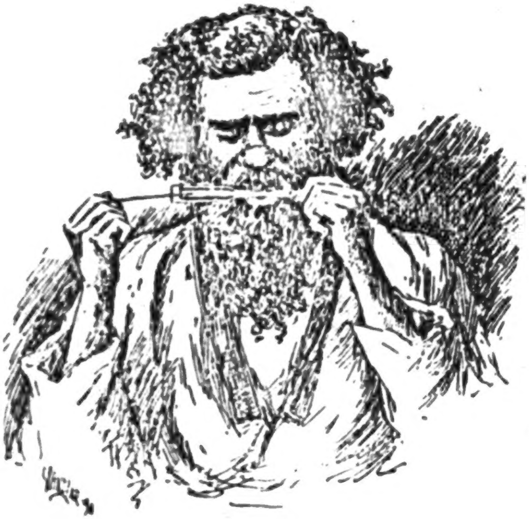


Fig. 80.
A MOKURI PLAYER.

There is a kind of five-stringed guitar, which I have only seen figured in books. At the Sapporo Museum there is a three stringed instrument, but of quite a different shape. The former, known as the *tonkari*, has been described by Dixon in the "Chrysanthemum Magazine," of 1882, where there is an excellent illustration; but since that publication is not now accessible, Fig. 81 is copied from a Japanese *makimono* belonging to Dr. G. Brown Goode. Mr. Blackiston, in speaking of this instrument, says it was mentioned by a Japanese traveler in Yezo long before the Ainos from Saghalin took up their abode in Yezo, from which he infers that it was not introduced from Saghalin. It is not common, and in the course of my travels I was unable to discover a single one, although the instrument was known to the Ainos in different sections of the country.

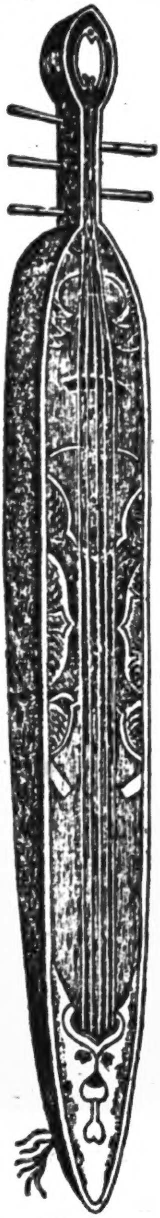


Fig. 81.
TONKARI.

WEAVING.

As already stated, the Ainos use the bark of the *Ulmus montana*, 286 which they call *okiyo*, sometimes also the bark of *U. campestris*, for the manufacture of cloth. The fiber is not disintegrated, as for spinning, but the bark is softened by soaking in water and working, when it is easily separated into thin, wide ribbons, and these are readily split into long, slender threads. These threads are tied together end to end, without twisting, and wound into balls. Such threads are used for both warp and woof.

The loom is simple, but well made. Fig. 82 represents an Aino woman engaged in making the *okiyo* cloth. The weaver sits on the floor, passing the rope at the lower end around the body, and stretches the warp by leaning back against it. As the cloth is woven, it is rolled on the stick in the well-known manner.

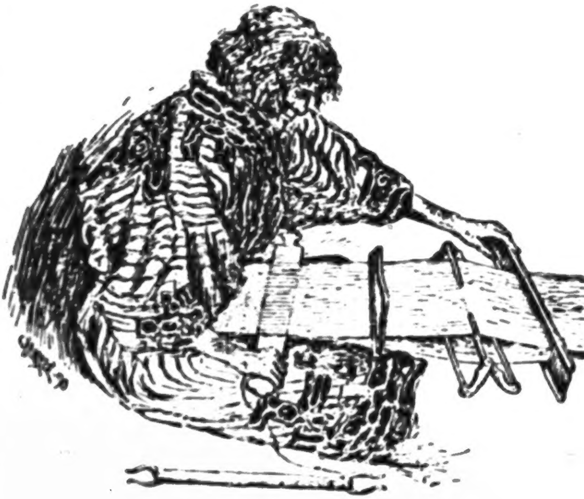


Fig. 82.
AINO WOMAN WEAVING.

Mats are woven in the same manner as in Japan. Plate CIV represents an Aino woman making a mat. 285 The long binding-threads are weighted with stones at the end and thrown over the beam, alternately backward and forward, twisting the threads each time. Such mats, varying greatly in size, are in universal use among the Ainos. They are made of the rush known by the Japanese as *suge*, *Scirpus maritimus*. They are usually woven with brown and black squares, arranged in peculiar but regular patterns. The colored parts are made with dyed 285 bark, probably because the rush does not take color well. The bark of 386 *Shina-no-ki* (*Tilia cordata*) is usually employed for the colored portions, but I have also specimens of the *okiyo* bark from Abashiri, which have

285
386 been colored black and brown for the same purpose. The brown color is produced by soaking the bark in water along with the bark of *Æsculus turbinata.* The black color is similarly produced from the bark of the *han-no-ki,* (*Alnus Maritima.*) The *suge* is also used for making small bags. Similar bags are sometimes made of straw.

283 The bark of the Linden (*Tilia cordata*) is much used for twine, and a strong braided cord is made of this fiber. The Aino fish-nets are made of the same material.

CARRYING BURDENS.

421 The usual mode of carrying burdens is by means of a band of woven or braided *okiyo, Ulmus Montana* bark, passing over the forehead and tied behind the load on the back, as represented in Plate CV. These [illegible] bands, called *tara* or *packai-tara,* are used also for carrying babes on the back. Sometimes a straight stick, about 15 inches in length, is tied so as to hang horizontally in the proper position to support the burden, as shown by one of the bands in the collection. The Aino women make great use of these *tara.* They will carry very heavy loads with them, and it is customary for them to bring large tubs of water to their homes precisely as the man represented in Plate CV is carrying an empty tub.

MODE OF GREETING.

516 The Aino ceremony of greeting is simple and pleasing. The two hands are placed together with palms upward and outward. They are then gracefully raised to the chin and moved downward, stroking the long beard. They may not indeed touch the beard, but the movement is the same. It may be shortened to a mere flourish of the hands, just as a bow may be made formal or short.

It is now quite customary for the Ainos to bow in greeting. Sometimes they squat on the floor, and then bend over until their foreheads nearly touch it. This custom is undoubtedly borrowed from the Japanese, and is not at all pleasing, as their original form of greeting [illegible] certainly is. A good description of the usual form of greeting is thus given by Mr. Blackiston:

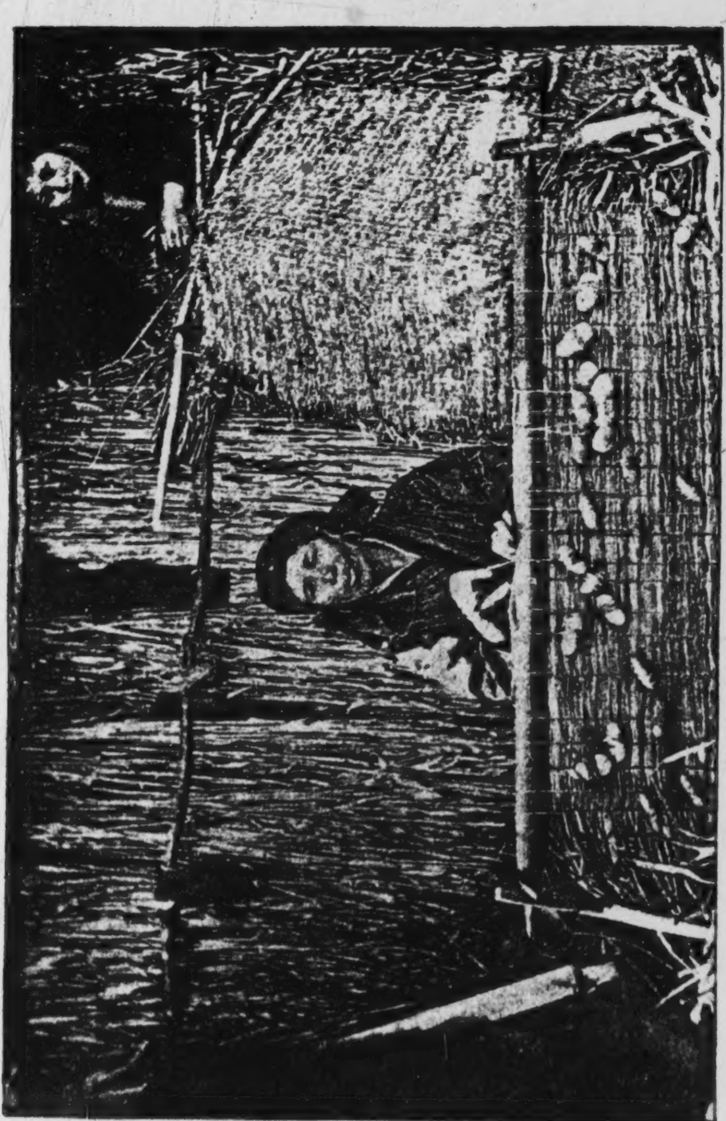
> My Aino was a stranger to these people, so on meeting, before exchanging a word, he went through a ceremonious form of salutation individually with each of the principal men. This they performed by going down on their knees, holding out the hands with the palms together, rubbed them backward and forward twice, the saluted party following the motions of the saluting one, then raised both hands to a level with the chin, palms uppermost, lowered them, raised them again, stroking the beard, lowered them and performed the last operation over again, which completed the ceremony.

Mr. Greey thus describes the Aino greeting represented in Plate CVI, taken from the original Japanese drawing:

> The three chiefs placed their left hands over their right and began to rub them. This they continued to do for over five minutes, during which time they looked very

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

285
291
142

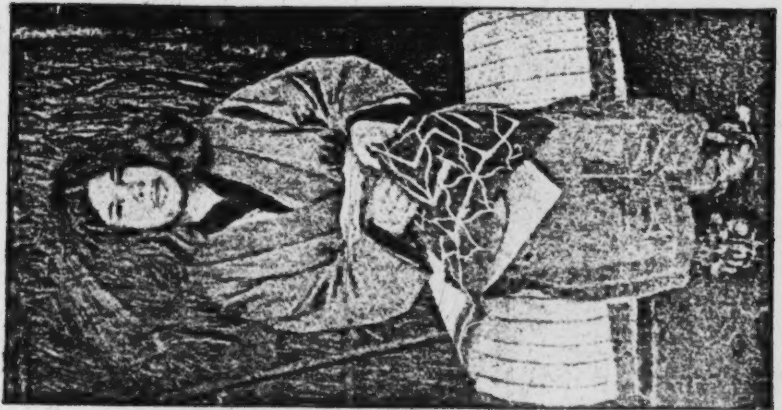


AINO WOMAN MAKING A MAT.

[Facing p. 464 (A)]

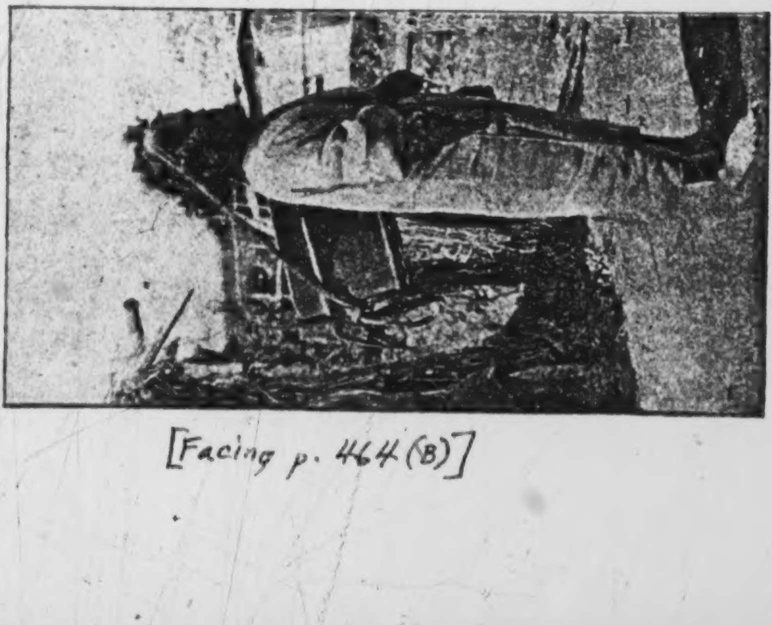
PLATE CV.

531
302
291
142



GIRL EMBROIDERING.

482
291



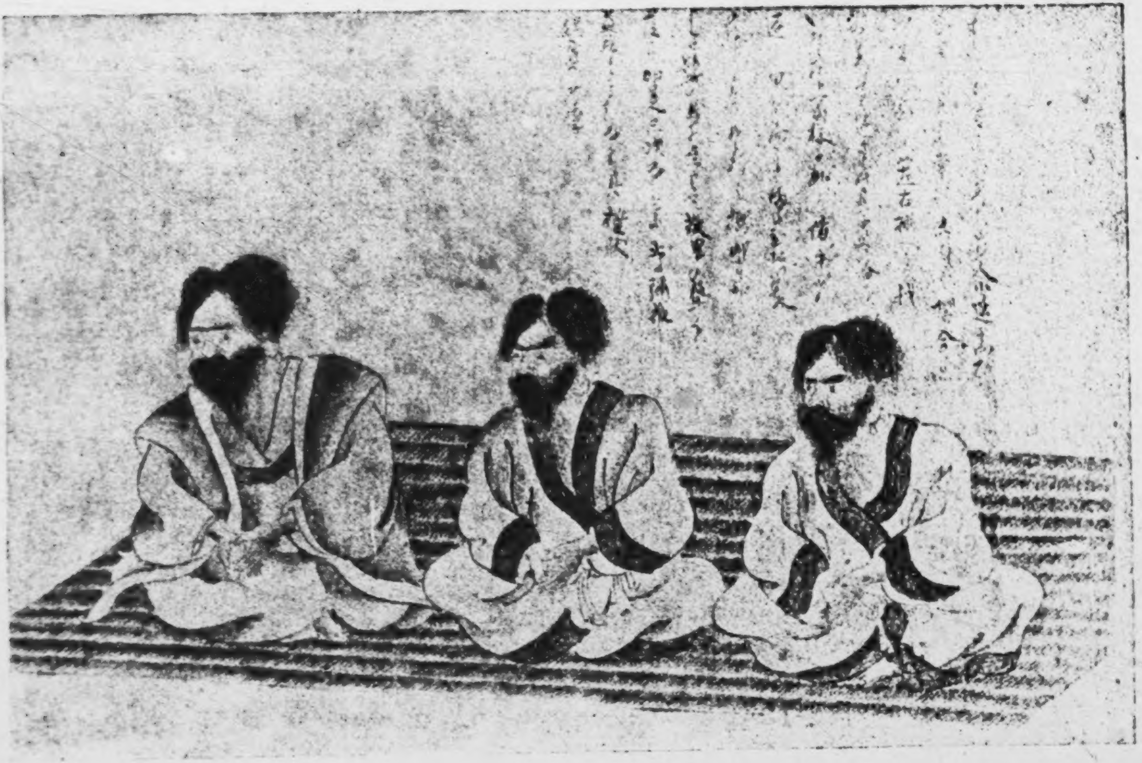
MAN CARRYING A TUB.

[Facing p. 464(B)]

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

PLATE CVI.

576
291
302

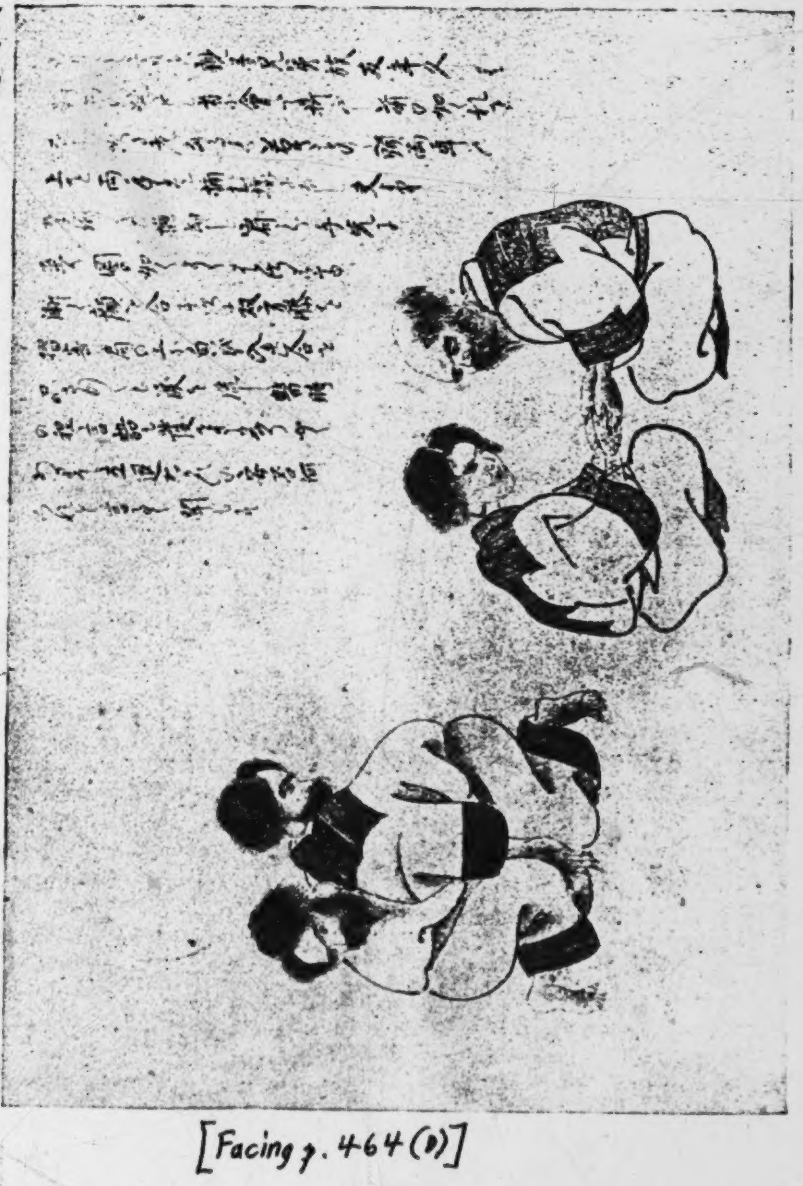


AINO CHIEFS SALUTING.

[Facing p. 464 (c)]

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

576
291
302



AINOS GREETING.

[Facing p. 464 (b)]

> grave and regarded the foreigners with great reverence. They then raised their hands and placed them on top of their heads and brought their hands down over their faces and beards and uttered a whining noise, ending with a sharp cry like the bark of a dog. 576

I have never seen this ceremony carried out in full, as described, but I doubt not the description is correct, for I have observed both the holding of the hands together and the stroking of the beard. Another form 576 of the ceremony (Pl. CVII) represents the meeting of brother and sister, 593 also from Mr. Greey.

> The man held the woman's hand for a few seconds, then suddenly releasing his hold, grasped her by both ears and uttered the Aino cry. Then they stroked one another down the face and shoulders.

This form did not come under my observation, nor did I witness any such performances as the same author describes in the meeting of father and son.

MARRIAGE CUSTOMS.

The best account of the marriage customs is that given by Dr. 582 Scheube, from which the following particulars are abstracted: the Ainos marry early, the men at about the age of 18, the women at 16; polygamy is permitted, but not much practiced; morality between the [595 unmarried is not very strictly enforced, but children born through such 836] relations are no bar to future marriage.

The marriage customs resemble those of the Japanese. The parents 584 usually select wives or husbands for their children. A young man rarely courts his wife directly, but through a go-between. As soon as the matter is satisfactorily arranged by the latter, the young man sends a portion of saké to the parents of his intended bride. After some time the latter sends a gift of saké and an *inao*, or God-stick, to the bridegroom. This is a sign that the marriage is to take place on the next day. In the evening of that day the neighbors assemble at the house of the bridegroom's parents. The bride comes in company with her parents and the intermediary. They depart about midnight 585 to re-assemble the next morning, and the feasting goes on for 2 or 3 days, according to the circumstances of the young couple, who from [591] henceforth live in the house of the man's parents.

Not many children are born; usually 3 or 4, and more boys than 163 853 girls. The children are suckled until 4 or 5 years of age.

Divorces are not common. A man can only send his wife back to her 586 parents by obtaining their consent.

BURIAL CUSTOMS.

Burial usually takes place on the day of death or on the following 764 day. The friends and relatives assemble, bringing with them food and saké, which are placed before the body and, after the burial, shared by all in common. The corpse is clothed and placed in a wooden coffin, lying at full length, with household implements and weapons; but no food or drink is offered, nor is either placed on the grave. The coffin is placed in the ground, with the head to the east. Each mourner throws earth upon it and a rude monument is erected.

It is difficult to find the burial places, which are in desolate, unfrequented spots, seldom visited by the people. Dr. Scheube remarks that the Ainos give no thought to the departed and seem to have a dread of visiting their graves. Several forms of monuments are represented in Fig. 83, standing at the head of graves, which, however, were not grouped together in the manner shown in the picture. Each grave is marked by an upright post and a recumbent log. The one on the left is from Urap, not far from Hokadate. The drawing was copied from a photograph. The two in the middle are from Dr. Scheube's plate.

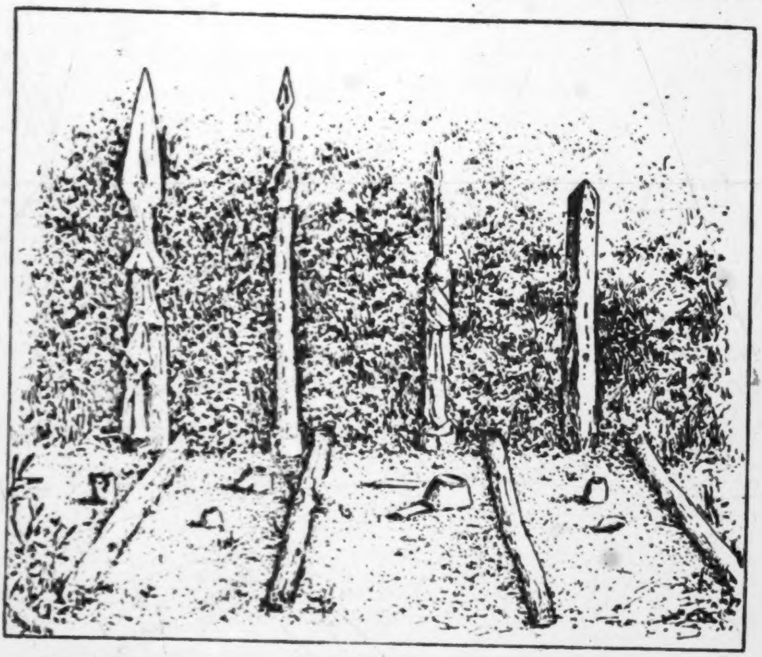


Fig. 83.

AINO GRAVES.

The straight post with a rude X and pyramidial apex represents the form of several monuments, which I found under the guidance of a Japanese near Tokoro. A long tramp through tangled underbrush, soaked by the recent rain, brought us to a lonely spot behind the village. The posts were at the west end of the graves, and the X mark faced the west. It was not on the side overlooking the grave, as it is shown to be in the drawing.

764 [562] The height of the monuments varies from 3 to 6 feet, and depends upon the age and position of deceased. Monuments for women are plain posts, not so high as those accorded to men.

765 Mourning customs vary greatly in different parts of the island. The period of mourning may last three days, or as many years. This is a subject concerning which little seems to be known. Formerly it was the custom to burn the houses of the dead, but this is no longer done in Yezo.

PUNISHMENTS.

681 In the museum at Sapporo there is a collection of clubs, carved in rough relief, which the Ainos use in punishing wrong-doers. Their punishments are severe, but they do not take life, even for the crime of murder. The murderer is bound to a cross for a week, and, after his [682] release, receives some good advice from the judge, when he again takes his place as an honorable citizen.

The clubs are used for punishing thefts and other crimes. The prisoner is stripped to the waist, and heavy blows are delivered upon the bare back. The Ainos also have certain trials to prove the innocence [695] or guilt of the accused person, such as the trial by hot water, in which a stone must be picked from the bottom of a kettle of boiling water, and the trial by a heated iron, which is supposed not to burn the flesh of one wrongly accused. Mr. Batchelor states that a murderer has his [682] nose and ears cut off, or the tendons of the feet severed. These cruel punishments are undoubtedly old practices no longer in vogue, although one can not speak very confidently as to the cause of their discontinuance, unless it be due to Japanese control H. von Siebold has sup- 114 posed, from these old customs that the Ainos were once a savage and warlike people. They may have been so, as one might infer from Japanese tradition, but it seems to me unsafe to make the assumption on the grounds suggested by Von Siebold. Their present character does not sustain it in any way. Sympathy, regard for physical suffering of others, are not early developments in human character. Lingering traces of savage heartlessness and cruelty are still recognized in the practices of our own children.

HUNTING AND FISHING.

224 [136] Wild animals, as bears, deer, foxes, and many others, abound in the Yezo forests, while the sea yields an abundance of fish of an excellent quality. The Ainos are brave hunters, and they are largely dependent on the chase for their animal food and winter clothing. Their hunting implements, however, are of the rudest description. The bears of Yezo, which are the same as the brown or grizzly bear of North America, are large and dangerous. At certain seasons they do not hesitate to attack man, even entering the dwellings in search of food. These fe-

224 +11 These ferocious brutes are fearlessly attacked with such inferior weapons as the bows and arrows represented in Fig. 84. One bow in this figure was obtained from an old man at Shari, who, in a most dramatic manner, illustrated the manner of shooting bears. The bow is strung by taking the free end of the string between the teeth and drawing up the slack while the hands are employed in bending the wood. The best bows are made of the wood of *Taxus cuspidata*.

+11

[17]

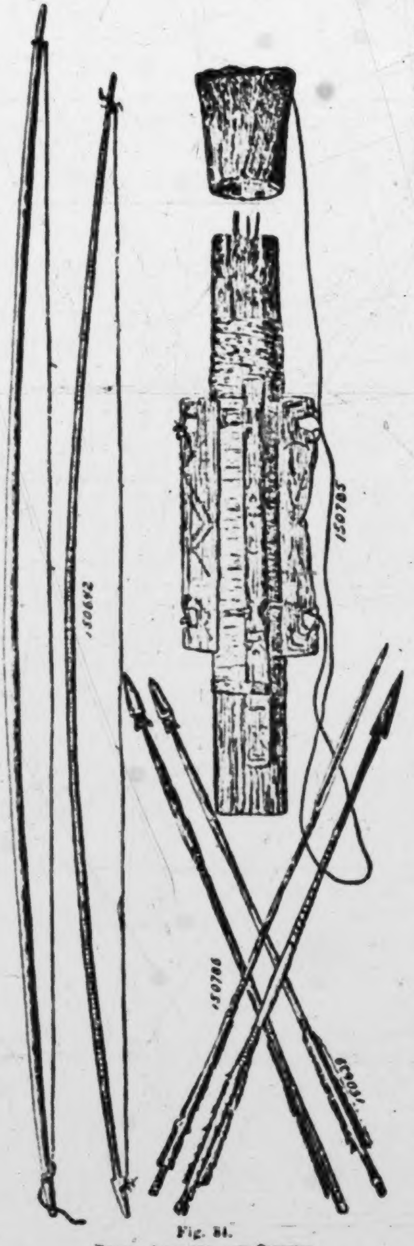


Fig. 84.
Bows, Arrows, and Quiver.

The arrows are made in different ways. Some of them are plain, straight shafts, with iron heads and feathered ends. Not long since, stone heads were in use, but now Japanese iron is hammered into heavy barbed points. Since the introduction of knives, bamboo heads have been adopted. By so cutting the bamboo that the hard cortex of the stem forms the point and edge, very excellent arrow-heads are made. I have seen an arrow-head of this kind driven from a bow into a board with great force without noticeable injury to the point. The shaft is usually made in two sections. The notched end is usually a length of reed (*Phragmites*) or of scrub bamboo, at the lower end of which the feathers are tied with fine bark fiber. This is joined to a somewhat shorter length of wood, the upper part of which tapers, and is inserted into the base of the bamboo or bone head. Such jointed arrows are shown in Fig. 84. The heads are secured with resin and bindings of bark, but they are easily detached.

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

The arrows are carried in quivers, one of which is shown in the fig- 441
ure. The quiver is slung under the left arm by means of a cord passed
over the shoulders on the same side.

The arrow release is of the simplest kind, the arrow being held between the thumb and forefinger.

Large animals, like the bear, are always hunted with poisoned arrows; 224
hence it is not necessary that the bows should be very powerful. If 441
the arrow only penetrates the skin it is sufficient to kill the animal.
Wherever bears abound, the woods are made dangerous to travelers by
the number of set-bows with poisoned arrows, so arranged that when a
bear or other animal treads upon a cord, the arrow is released and the
deadly shaft enters its body. A Japanese artist has represented such
a device in Plate CVIII.

The preparation of arrow poisons is generally held by savage people 278
as a secret art, which they do not readily reveal. The method of pre- 441
paring the arrow poisons of the Ainos has only been made known to a
single traveler, Dr. B. Scheube, who believes that his information is
correct, because the accounts obtained in different localities entirely
agree. Dr. Scheube's account is, in brief, as follows:

The young side roots of *Aconitum Japonicum* are usually gathered in
summer and dried in the shade until fall. The roots which contain
active poison become softer, while the others grow harder; apparently
a process of fermentation takes place. The former, after removal of
the skin, are rubbed between two stones to a pasty mass. There is no
further preparation. This material is either spread directly upon the
arrowheads or preserved. The poison preserves its activity for five
months. Dr. Scheube adds that in every village the poison is prepared
only by a few old men, not because the process of preparation is un- [287]
known to the others, but because these men have had experience in its
production. Prayers, magic formulas, and the like are not recited dur-
ing the preparation.

The activity of the poison is tested by placing a portion on the
tongue. To insure its action, each arrow receives portions from three
different preparations. According to the Ainos, a wounded bear runs [224]
at the farthest not more than 200 metres before falling dead.

Dr. Stuart Eldridge* has made some chemical and physiological investigations of this poison, which confirm the supposition that aconite is the active ingredient thereof. But this writer declares that the pulp prepared as described "is mixed with other ingredients, which I have been unable to identify, but which are probably inert, and the resulting mass is buried for a time in the earth. On removal from the earth, the poison appears as a stiff, dark, reddish-brown paste, through which fragments of woody fiber are distributed. The poison, when applied to the arrow, is mixed with a certain proportion of animal fat."

I was able to obtain two specimens of the poison, which are in

---

* Trans. Asiatic Soc. Japan, IV, 1875-'76, 78

278
411

the form of hard lumps. Specimens of the plant from which the poison is obtained were also collected and determined by Mr. Theo. Holm as *Aconitum Japonicum*. In some parts of the country it grows in great abundance, and the fine purple flowers are very pleasing to the eye.

224

Small animals are caught in rude, but rather ingenious bow traps. The bow is set in a frame, as in a crossbow. The heavy arrow-shaft is notched on the side to receive the bowstring and carries a T-head. When the trap is set, the bait is placed between the T-head and the end of the frame, in such a manner that any attempt to remove it releases the string, and the T-head comes down and securely holds the animal.

In deer-shooting they have a peculiar instrument made of bone and bamboo with teeth like a comb, with which they can imitate the cry of a deer. Concealed in ambush, the hunter thus calls the animal within range of his bow.

Fishing, as at present conducted, is mostly in the hands of the Japanese. This is particularly true of the coast fisheries. Aino settlements are occasionally to be found along the banks of the larger rivers and their important tributaries, where the most primitive devices are still in use. Perhaps the most curious of their devices is a kind of spear, which is shown in Fig. 85. This is lashed to a long shaft, and is used for spearing salmon from canoes or on the river bank. The curved gaff is made of iron. It is secured to a line passing through the spear end, and the shank rests in a groove in one side, as shown. When the fish is struck, the gaff turns over, as represented by the dotted line, and hooks into the flesh, held only by the line or strip of hide, by which the fish is pulled in. Mr. Blackiston has described the use of this spear in the following words:

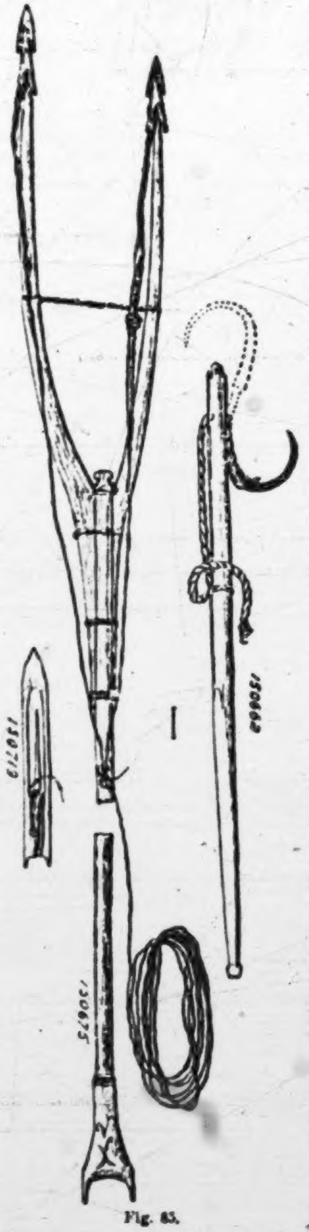


Fig. 85.

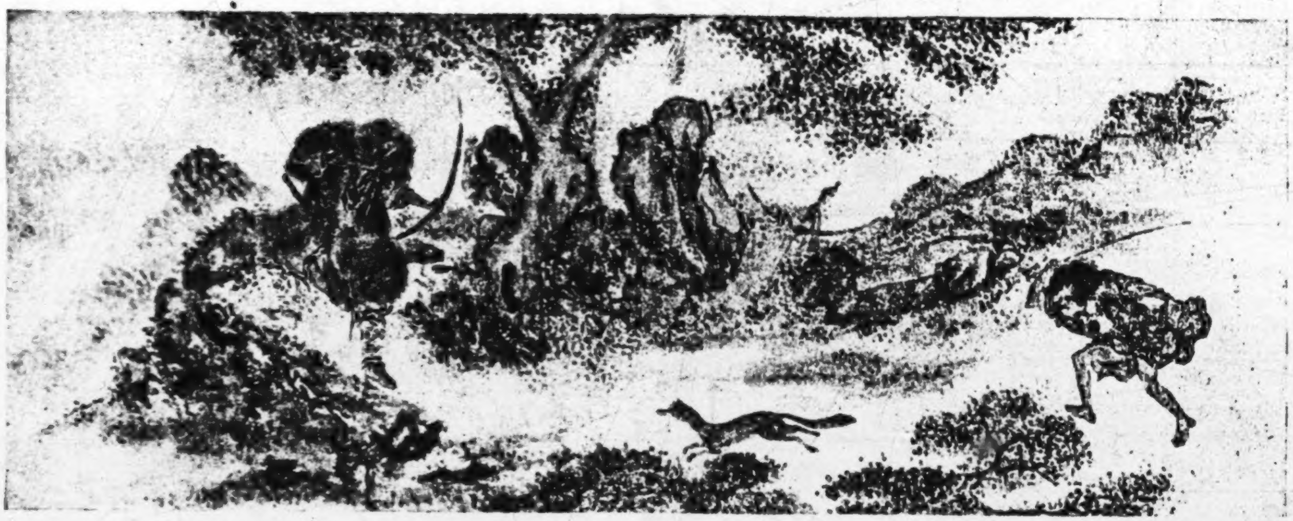
SPEARS. NEEDLE FOR MAKING FISH-NETS.

> They [the Ainos] are expert in the use of the spear, often striking a fish in motion as much as 3 feet under water at some yards' distance, but generally the fish is "jabbed" with-

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

532
224

[Facing p. 470]



HUNTING SCENE, SET-BOW.

out the pole leaving the hand. They have wonderful sight for fish under water. 226 Their dexterity is induced by their using the spear almost from infancy. You can not go on the river any day during the salmon-trout season, provided the water is clear enough, without meeting brown urchins of all sizes prowling along under the steep banks in small canoes, or crouching on fallen tree-trunks, peering down through the interstices of masses of driftwood, with their spears ready for a dart at the fish. It is very pretty to see the men chasing the fish in their canoes, in which they stand upright and guide back and forth by using the blind end of their spear pole, at times making sudden rushes with cries of excitement to head off a fish; at others allowing the canoe to float down with the current, while they scan every inch of the water to detect a passing or stationary fish, with their spears poised at arm's length above the head ready for a strike, standing often on the gunwale of the canoe in order to get a downward view into the water. Their positions often in such cases are grand, while their features, worked up to the highest expression of expectancy, make a most animated picture of savage life. The Aino seems then really in his element, ev[illegible] so than when, mounted bareback on a horse with only a rope halter, he is see[illegible]ng over plain, swinging a lasso around his head, driving a herd of half wild ponies toward a corral.

Mr. Blackiston describes a peculiar method of catching salmon, as follows:

> On the Kaminokuni River I found the people preparing salmon weirs, which they build of stakes, brush, and mats, funnel-shaped, near the bank in such a way that most of the fish must pass through them. At night they squat alongside, having a gaff fitted to a pole, limber at its end. This they keep on the bottom or allow to drift along the bottom inside the weir, and when they feel a fish jumping over the stick, suddenly jerk it toward them and so gaff the salmon.

Another form of spear, double-headed, is also shown in Fig. 85. This 225 two-headed spear is used for spearing seals, whales, turtles, and large 226 fish. The two bone or iron barbs are merely pressed on the tips of the shaft, so as to be readily disconnected and left in the body of the animal. They are screwed to the ends of a tough strip of hide, to the middle of which is attached the long braided rope. The shaft is 11 feet in length and has a crotch at the end over which the line passes.

It is customary to poison the heads for seal fishing. The manner of using this spear is shown in Plate CIX, taken from a Japanese drawing. Here and there along rapid streams the Ainos build dams of stone 226 and brush wood, which cause the water to flow through narrow apertures with unusual force. Just below these openings large flat platforms of boards are placed. The fish, swimming up the current, reach these dams, and in attempting to pass the obstructions some of them fail, and the force of the water throws them upon the platforms, where the fisherman easily secures them. The native fish-nets are made of [283] the strong twisted linden bark. The fisheries of the coast are very important, but as conducted now they can scarcely be regarded as an Aino industry, since they are controlled by the Japanese who engage [648] the Ainos in the work. Immense numbers of herring are converted into an excellent fertilizer, which is shipped to enrich the soil of the main island, and even tons of the beautiful and valuable salmon-trout, [237] or spring-salmon, as it is called on the west coast of the United States, are each year utilized for the same purpose.

226 are each year utilized for the same purpose. The true salmon is also abundant on the coast. The fisheries of Yezo are too valuable to be conducted in the present careless and wasteful manner, and by proper government control might readily become a great source of wealth to Japan.

BOATS.

501 The ordinary river boats or canoes are dugouts. A common form is shown in Plate CX, from Tokoro on the north. A different form from Urap is represented in Plate CXI. The dimensions of a dugout at Tesikaga, a small village far up the Kusuri River, were as follows:

Width of ends	inches	11
Width of middle	do	28
Length, about	feet	26

This boat was made of a single log, with considerable sheer at the ends.

Boats intended for rough water are often built with dugout logs for the bottom, and a free-board of considerable height made of planks bound on with bark lashings. Many of the large fishing boats are made in this manner and they are exceedingly strong. They measure perhaps 50 feet in length and 10 feet beam, with a great sheer, especially in front.

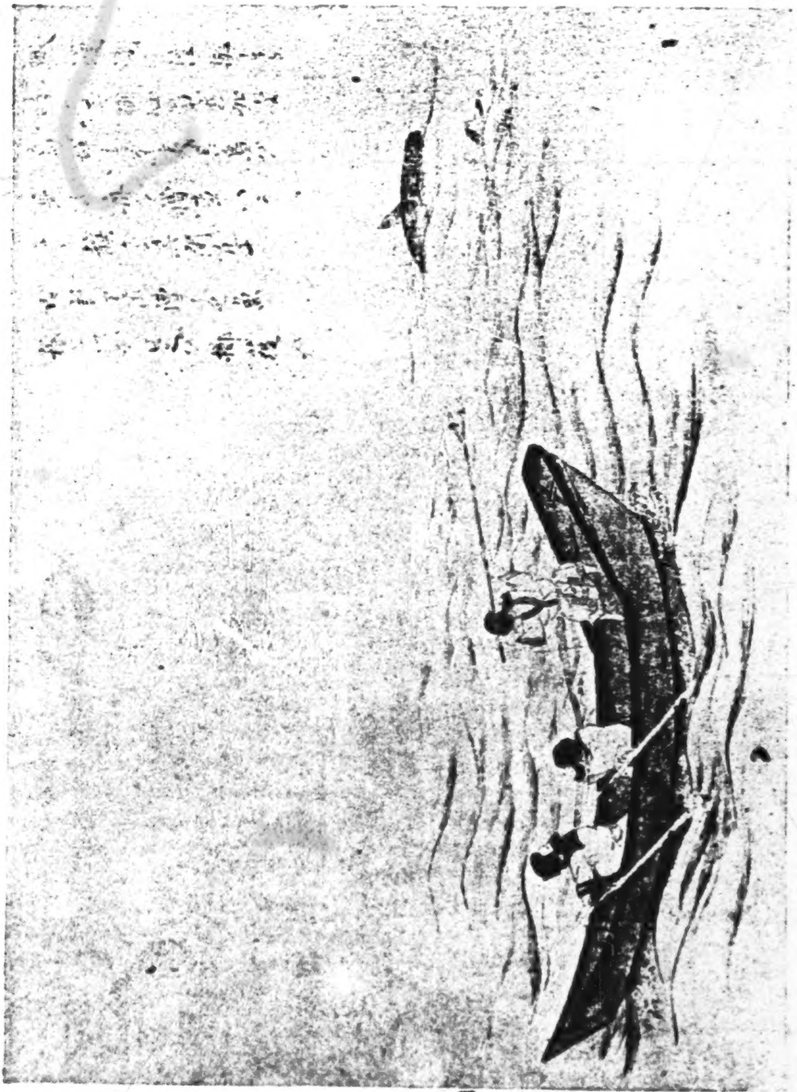
RELIGION.

771 The Aino religion is a very primitive nature-worship. The gods are
776 invisible, formless conceptions, known as *kamui*, such as the house god,
the god of fire, and the deities of mountain, forest, sea, and river.
The sun and moon occupy a subordinate position among them. There
are no priests nor temples, but within every house there is one corner
sacred to the house-god. The god of fire, who is esteemed highest of all,
is worshiped at the fire-place in the middle of the room. The others
receive their due at the *nusha kamui*, or sacred hedge (Pl. CXII), which
will be described in the account of the bear feast further on. It might
naturally be supposed that this rude structure of branches and poles
represents what was originally a hedge or fence built around the house
[778 for protection against the inroads of wild beasts, or possibly against
277 enemies. The skulls of bears and foxes may have originally been placed
upon the hedge as charms against evil. All this, however, is purely
speculative; but there is a picture in Mr. Greey's book, "The Bear Worshipers of Yezo" (p. 105), representing a house of rather unusual form,
which is shown to be protected on at least three sides by a rude sort of
fence, such as may well be regarded as an early counterpart of the *nusha kamui*.

776 In addition to the sacred hedge, upon which the bear and fox skulls are displayed, there is a smaller hedge, before which the hulls of food-

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

225
501



SPEARING SEAL.

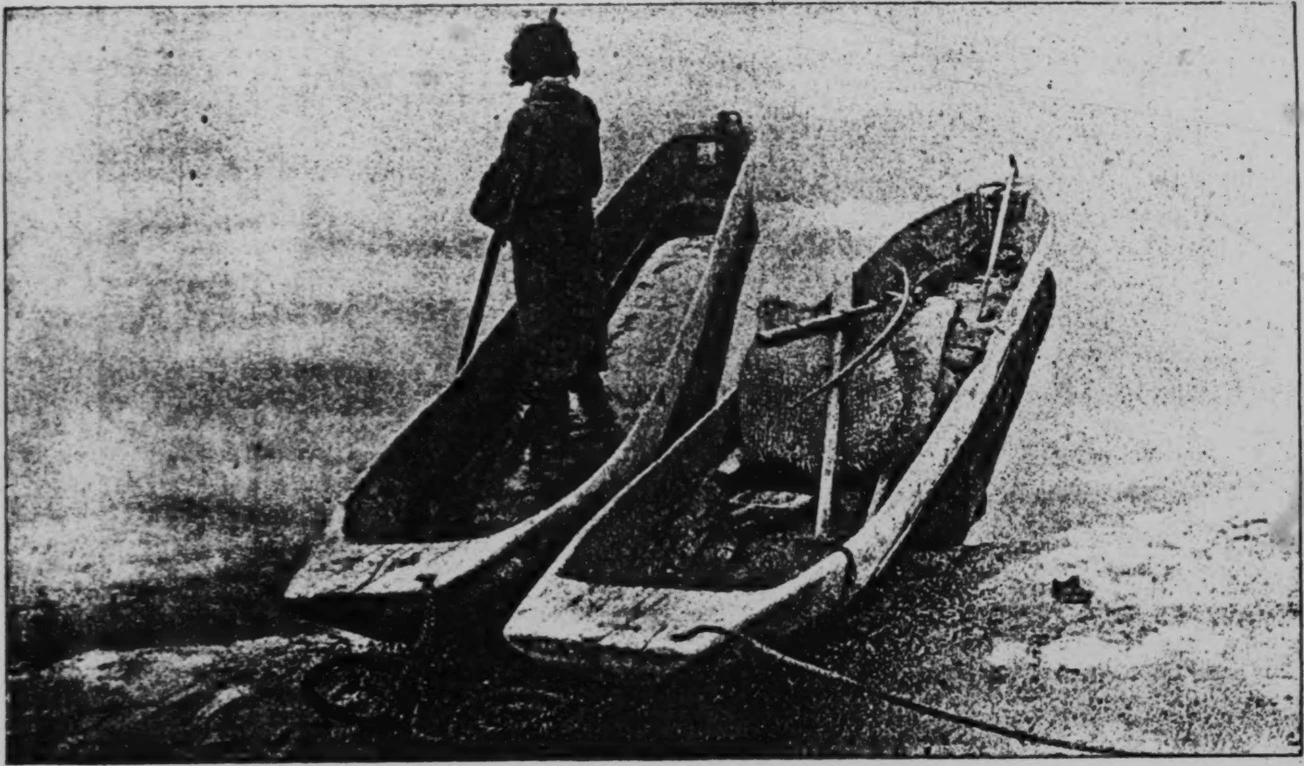
[Facing p. 472 (A)]

501
291

Report of National Museum, 1890.—Hitchcock.

PLATE CX.

[Facing p. 472 (B)]



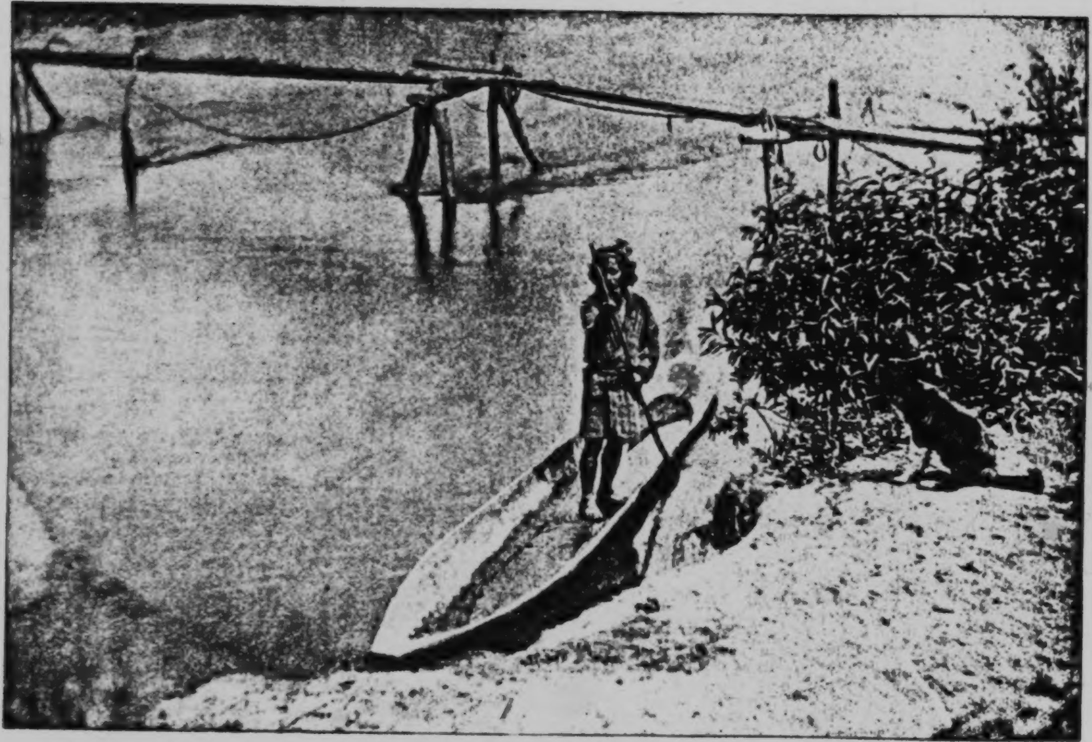
AINO RIVER BOATS, TOKORO.

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

501
291
491

Report of National Museum, 1890.—Hitchcock.

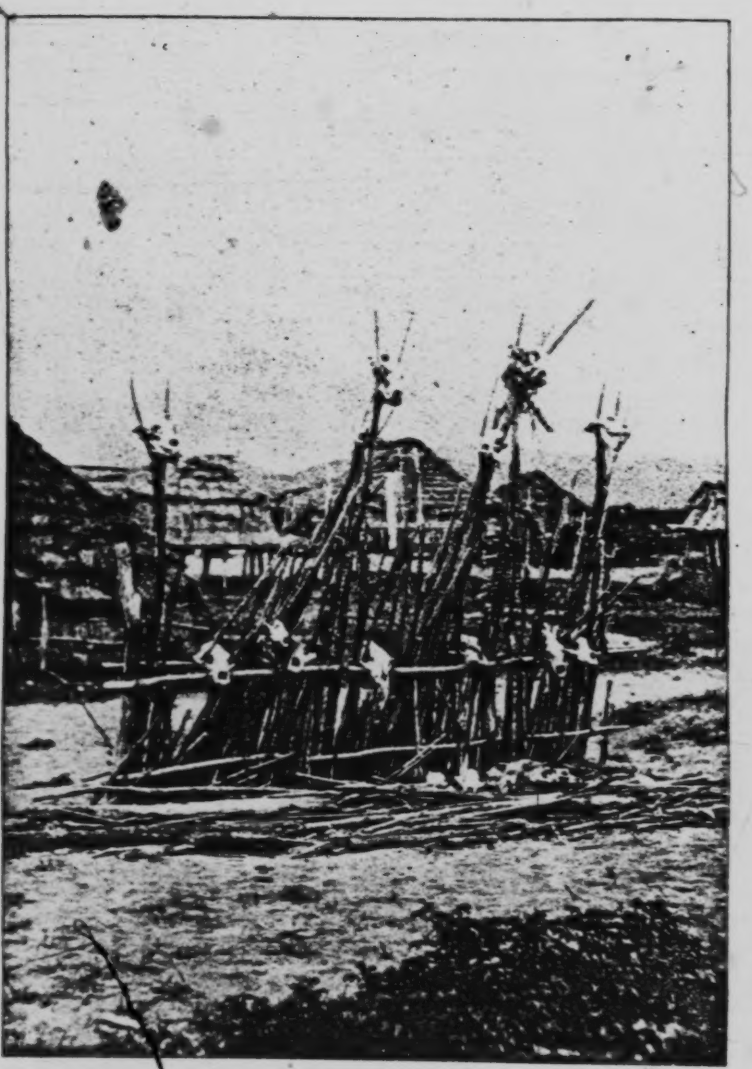
PLATE CXI.



AINO RIVER BOAT, URAP.

[Facing p. 472(c)]

778
237
342



SACRED HEDGE, NUSHA KAMUI.

[Facing p. 472 (D)]

778 grains are thrown in heaps. This is known as the *murukuta-nusha* (*muru* hulls, *kuta* to throw), and it is under the special protection of a female deity, who would be offended if the hulls were thrown broadcast over the ground.

821 776 Storms are caused by the strife of the thunder-gods who dwell in the clouds. These gods are associated with the lion, for it is related that the people once caught a lion, which escaped on a black cloud. The thunder is the noise of battling hosts, and the glancing swords the lightning. At least so says Dr. Scheube, but the idea is almost too poetical for the Ainos.

776 177 Some of the Japanese deities have found a place among the native gods, but these are foreign to the spirit of the Aino religion and can scarcely receive great reverence. In one house I saw three shrines, evidently representing the Japanese *kami dana*. Before one of them were some faded artificial flowers standing in bottles clearly labeled "Lemon Drops, J. T. Morton."

The Japanese hero Yoshitsune is supposed to have fled to Yezo, and is generally regarded as the famous personage known to the Ainos as Okikurumi. It is said that the Ainos have only a single divinity of human origin, the ancestor of the race, Aioina. Nevertheless, there has long been a simple shrine to Yoshitsune on the summit of a hill near Piratori, which Miss Bird has described. But this author* refers to Yoshitsune as "the great god of the mountain Ainos." It is even doubtful whether the Ainos did in fact worship Yoshitsune as a god; certainly it is incredible that he should be elevated to the high place assigned to him by Miss Bird. I was myself on the spot, with the famous chief Benri as my guide, but a recent storm, which had delayed me by making the rivers impassable, had also blown the shrine away, and its fragments were lying scattered down the steep hill-side.

778 The Ainos have but few religious symbols. The most important of these are the *inao*, frequently called god-sticks, three forms of which are represented in Fig. 86. In some way, not very clearly understood, these represent the gods. One or more will always be found stuck in the ashes of the fireplace, and others here and there at convenient places on the wall of the house. They are simply ingeniously whittled sticks, usually of willow, with the long curled shavings pendant. Some have short spirals directed upward and are covered with bark at the lower end. Further notes upon their variety and use will be found in the course of the description of the bear feast.

The sacred quiver is made of carved wood with various metallic trimmings representing the sun and moon. It is associated with the house god, but during the great bear feast it is hung on the sacred hedge. The skulls of bears and foxes are placed on the sacred hedge. The former are by far the more common, but every house is said to contain at least one fox skull, which may be a treasure handed down

---

* Bird, Isabella L. Unbeaten Tracks in Japan, II, 72.

778 through several generations. The skull of a fox is supposed to ward
off evil from the house. It is sometimes carried to the hunt and to sea
[825 787] as a protection against evil spirits. It is also consulted as an oracle,

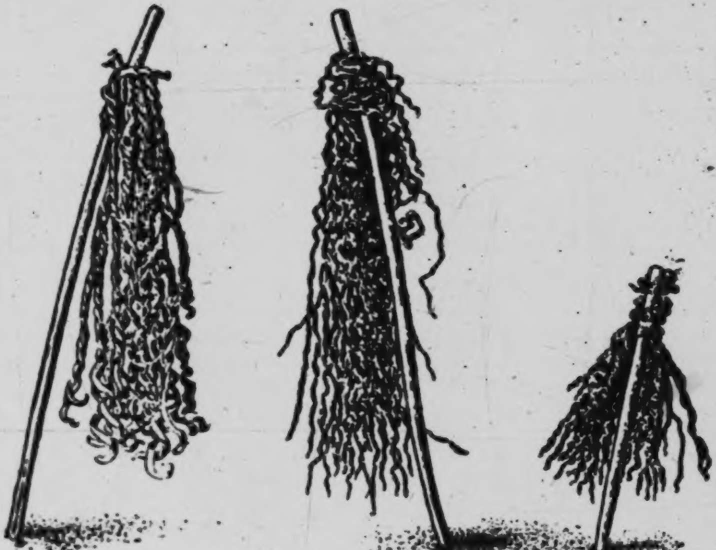


Fig. 86.
INAO — WILLOW STICKS WITH SHAVINGS ATTACHED.

and questioned concerning articles lost or stolen, or when fishermen lose their way at sea, in order to learn the direction home.

FORTUNE-TELLING.

787 The manner of consulting the fox-skull oracle has been described by
Dr. Scheube. After presenting a drink-offering, the skull is taken in
the two hands while a prayer is spoken. Then, placing the underjaw
on his head, the person bows forward until it falls, and the direction
towards which it points, indicates the place where the lost or stolen
article is to be found. If the jawbone falls on its side, or so that the
teeth are down, the answer is not decisive and the question must be
repeated. A thief discovered in this manner is not brought to trial,
[685] but the owner of the property waits patiently until the offender brings
back the stolen goods and seeks forgiveness. The Ainos also read the
lines of the palm of the hand.

THE BEAR FEAST.

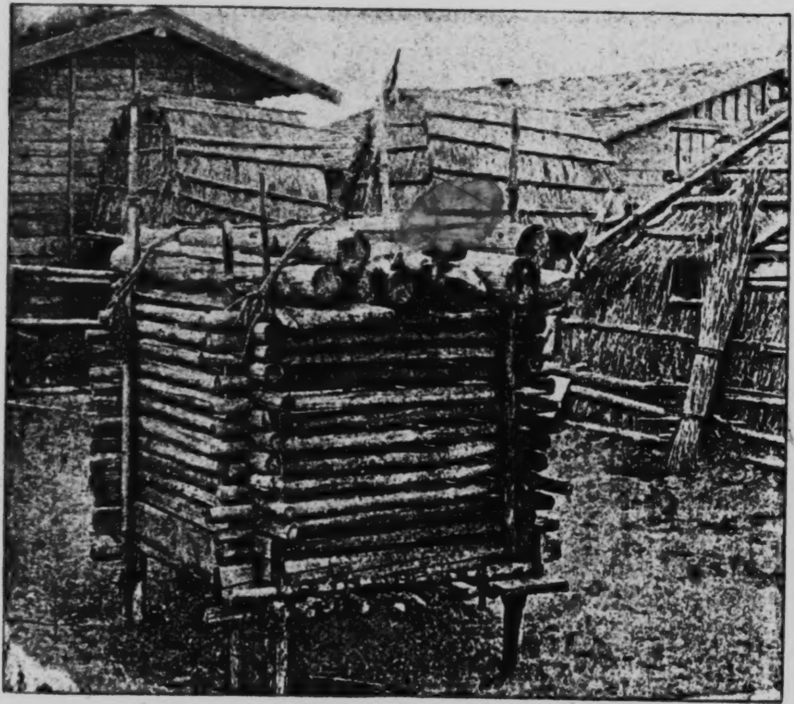
796 The great Aino festival is the so-called bear feast, which is celebrated in September or October. This festival is of such an important charac-

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

Report of National Museum, 1890.—Hitchcock.

PLATE CXIII.

342
343



AINO BEAR CAGE, SHARI.

[Facing p. 474]

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

ter as to be worthy of a full description; but, since I was unable to be 796 present at a celebration myself, I can do no better than to give a rather full account of the ceremonies as witnessed by Dr. Scheube,* who has published the only complete description yet given by an eye witness. The original article is rather long, but in somewhat condensing the description it is believed that no detail of importance or significance has been omitted.

Before entering upon a description of the festival the bear-cage and 343 *nusha kamui* should be noticed. The bear-cage is represented in Plate CXIII. The cages are all of this general form, built of logs notched at the ends so as to hold securely together. The bear sometimes makes most strenuous efforts to free himself by scratching and gnawing with his teeth through the tough, heavy rails, so that it becomes necessary to take out the old ones and replace them with others. This is easily done, for, owing to the manner of putting the cage together, any rail can be replaced by prying up those above it.

I saw many such bear-cages in the course of my travels in Yezo, but it is said that they are less numerous now than they formerly were. The *nusha kamui*, or sacred hedge, already referred to, is represented in 778 Plate CXII, from a photograph taken at Urap. It is also shown in some of the succeeding plates. This rude hedge of rough poles is an important structure in connection with the ceremony about to be described, as well as in other religious observances. The significance of the name is not exactly "temple," but it is the nearest approach to "temple" in the Aino language. Before it prayers are recited to most of the gods, although not to all, as we shall see. It is here designated "sacred hedge" for convenience.

Dr. Scheube witnessed the bear feast in 1880, and his account reads 114 substantially as given below. Plates CXIV to CXVII, illustrating the ceremonies at the bear feast, are reproductions of Japanese drawings, from a makimono formerly belonging to Mr. Edward Greey, now in possession of the Assistant Secretary of the Smithsonian Institution, Dr. G. Brown Goode. Dr. Scheube has given two illustrations of the ceremony, which are substantially the same, although in one picture the crushed bear has his head directed toward the sacred hedge, while the men sit with their backs against the hedge. Perhaps there is no established custom in the matter, and such incidental changes are of no significance.

THE BEAR CULTUS OF THE AINOS.

[Condensed from Dr. B. Scheube.]

According to the accounts of travelers concerning the Ainos, the 825 bear is honored by this peculiar people as a god. But it would be an 776

---

* Der Bärencultus und die Bärenfeste der Ainos, mit einigen Bemerkungen über die Tänze derselben. Mittheilungen der Deutschen Gesellschaft für Natur- und Völkerkunde Ostasiens, Dec., 1880.

825 error to suppose that the Ainos regard the bear as a god in the same
776 sense as they do the God of Fire, for example, or any of their other
numerous deities. The bear is called *Kimui; Kamui-Kamui* is an Aino
word having about the same meaning as the Japanese *Kami*, and perhaps is derived from it. But the same word is used as an honorable
[576] appellation for foreign visitors, upon whom we can not possibly believe
they would confer the attributes of a deity.

The Ainos have good reason to respect the bear. It is a most valuable
animal, affording them food and clothing and a medicine, the bear-gall,
which is greatly prized. On the other hand, it can do them great injury,
as when it destructively enters their dwellings and kills their domestic
animals. Therefore it is natural that they should seek to propitiate
the bear, to confer upon him a title of great honor, and that they should
consider an atonement necessary for putting him to death. They place
the skull of the dead bear on the sacred hedge, the *nusha kamui*,
which is found on the east side of every house, where it is held sacred
[778] and honored as a representative of the gods under the name *Kamui
marapto*. The *nusha kamui*, god's fence, or sacred hedge, (Pl. CXII)
is where the various gods are worshiped, except the God of Fire and
the house-god, to which offerings are made at certain places within the
house. The bear feast is named *iomante*. This ceremony, as well as the
preliminary feeding and rearing of a young bear, has also the motive
of an atonement to the whole bear tribe for the killing of its brothers
and sisters.

231 At the end of winter a young bear is caught, placed in a cage (Pl.
796 CXIII), and reared in the village. At first it is suckled by the wife of the captor, afterwards fed with fish. The bear festival usually takes place in September or October, by which time the young bear has grown so large and strong as to threaten to break the cage. The Ainos first endeavor to exculpate themselves before the gods for what they are about to undertake. Having rendered the bear every favor possible, they can no longer keep him in captivity; therefore it is necessary to kill him.

796 The man who gives the feast, assumes the expense thereof and invites his relatives and friends. Such a festival is, considering the poverty of the Ainos, very expensive, for enormous quantities of saké are consumed. Hence it is considered a great honor to give a bear feast. At the present time the bear feasts are becoming more and more infrequent. On the east coast, so far as I traveled (from Tomakomai to Volcano Bay), no bear feast had been held for several years. The same remark applies to the district around Mori, on Volcano Bay. I have generally seen caged bears only on the road from Urap to Oshamambe. In this region I found the Ainos least affected by culture. Here, in the small village of Kunnai, I spent the day, which will be the subject of the following description:

On the 10th of August of this year, about noon, I arrived at Kunnai,

3 "ri" from Oshamambe. The host, in whose house the bear feast was to 796
be celebrated, met us with friendly greetings. The people all wore their
best clothes which, indeed, when the unclean habits of the Ainos are
considered, is not saying much. On festive occasions they frequently
wear fine old Japanese garments. It is a comic picture to see a worthy
old Aino in a long silk gown, richly decorated with embroidery, which
may have served years before in the wardrobe of a Japanese singing or
dancing girl, now indeed, with its faded colors and spots of dirt, showing but little of its original beauty. The older men wear a peculiar 796
head-dress (Fig. 87) named *shaba umpe*, a kind of crown, worn only on 292
great occasions.

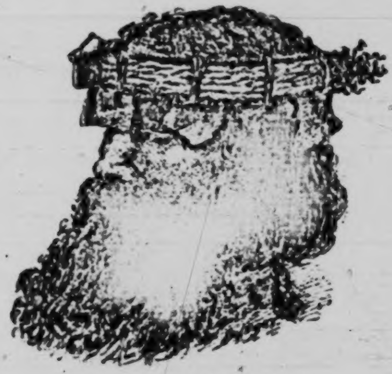


Fig. 87.
Ceremonial Bark Head-dress.

This is plaited of the bark of a wild vine and adorned
with spiral shavings, bear's claws, vine tendrils, etc. Its dark color is
due to the smoke, which fills every Aino hut at all times of day and
year, and which, apart from the different odors and insects, makes a
sojourn within very unpleasant. The women, also, among whom there 796
was not a pretty face, far less a beautiful one, had put on their best,
including necklaces and strings of beads. Some had silk dresses and
one had a velvet head-cloth, with which the hair was bound over the
forehead. The entire company, consisting of about thirty persons, was
already assembled. After looking about, meeting the principal personages, and visiting the caged bear, we entered the hut, where the feast
began with a solemn offering of saké.

The house was cleaner and more orderly than any I have seen in the vicinity. The household treasures, principally old swords, sacred objects, ornaments, and drinking cups, were displayed along the north side. In the northeast corner, which is sacred to the house-god, new inao were stuck upon the wall.

The inao are sticks three-quarters of a metre in length, with spiral 796
shavings attached (Fig. 86). 778

The kind of wood of which these are made differs in different localities. In the country from Mori to Oshamambe a kind of cornelian

796 778 cherry is used (*Cornus brachypoda*, Jap. *mizu no ki*), while on the opposite side of Volcano Bay, at Mombetsu, and on the east coast of Mukawa and south, the willow[*] is used. These sticks or inao have the same meaning as the *gohei*[†] of the shinto temples of the Japanese.

Shavings of the same wood are attached to all sorts of objects, especially to such as are used on festive occasions. Inao were placed on the 796 four corners of the bear cage. In the fire-place, in the middle of the hut, an inao was set up. Around the fire-place mats were spread, on which [782] the company was seated. The host first made an offering of saké to the fire god, in which he was followed by the guests. Then another offering was made to the house god before the corner sacred to this god.

During the ceremony the Ainos, seated on the mats, first raise the drinking cup with the left hand to the forehead, while the right hand is somewhat raised with the palm upward. Then the moustache-stick, which has thus far rested across the top of the drinking cup (Fig. 77), is dipped into the saké and a few drops thrown into the fire, the stick being moved several times back and forth above the cup. At the same time a prayer is murmured. This ended, the saké is drunk in large [413] draughts, while the moustache is held up with the stick. This ceremony not only takes place on festive occasions, but is carried out whenever saké is drunk. While the gods were receiving their offerings and the drinking vessels passed from hand to hand, many greetings were exchanged, and I was again made welcome by a long speech from the host.

Meanwhile the woman who had reared the bear was sitting at one side, very sad, at times in tears. Her sorrow was certainly not pretended. She also presented a drink offering, and two other old women did the same. The drinking ceremony of the women is much simpler than that of the men. They merely raise the wine cup once before drinking and pass the forefinger across the face, under the nose.

[782] After the close of the ceremony in the house, offerings were made before the bear cage by the host and others. The bear also received several drops of saké in a shell, which he immediately turned over. Then began a dance of the women and young maidens before the cage (Pl. CXIV), which continued a long time, with short interruptions. With faces turned toward the cage, and slightly bent knees, rising on the toes and hopping up, they moved in a circle around the cage, clapping the hands and chanting a low, monotonous song of a few words oft repeated. The hostess and a couple of old women,—who may have reared many bears,—danced, with tears, and tenderly caressed the bear; but the young people laughed and sang. Bruin gradually became aroused by

---

[*] I found the willow in almost universal use for inao throughout the greater part of the island.—R. H.

[782] [†] The author is in error here. The gohei do not represent the gods. They are simply offerings, originally offerings of cloth, now represented by strips of cut paper. The inao seem to represent the god. There is no reason to suppose they are in any way related to the Japanese symbols.—R. H.

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

the noise around him, and began to jump about in the cage and set up 796
a mournful howl.

At the same time our attention was directed to another scene before the sacred hedge. The hedge was decorated with five new inao, to which leaves of bamboo were attached. The bamboo leaves signify that the dead bear may again come to life. Perhaps the evergreen color of the leaves, or the indestructible character of the bamboo, has led to its use here. In addition to this, swords and sacred quivers, known as *ikayup* or *ikor-kamui*, were suspended on the hedge. There were also bows and arrows, the latter always three in number, with which the bear was to be shot, and ear-rings and necklaces, to be laid on the bear after death. The men now found another opportunity to drink, and they made their drink-offerings before the sacred hedge. [782]
This time the Otena, or chief of Oshamambe, made the beginning. Three young men, who afterwards took the bear from the cage, each added two inao. Already there were noticeable signs of the industrious application of the drinking cup, and some men, hilarious with saké, began to dance before the hedge, with their hands raised to heaven to make their happiness known to the gods, and this became more frequent as the feast continued.

The bear was taken out of the cage by the bravest young Aino, assisted by two others. Donning a fine garment owned by the chief, he climbed to the top of the cage and removed ~~the stones~~ and top logs, and threw a rope around the neck of the bear. With this the bear was drawn out of the cage and led around for a time, that he might once more enjoy a sense of freedom before his death. Then he was made a target for the archers and shot with arrows which, instead of the pointed heads, bore blunt wooden ends decorated with bits of red cloth (Plate CXV).

Next the bear was taken before the sacred hedge, a piece of wood placed in his mouth, and he was crushed to death in a manner shown in the Japanese illustration (Plate CXVI). The poor animal died without a groan. The women danced around, with lamentations, and struck the men to manifest their indignation at such cruelty. The skin was then cut in the middle line of the belly. The bear was laid on a mat before the hedge, the sword and quiver from the latter hung about him, and food and drink were offered. A female bear is also decorated with necklaces and ear-rings. The food consisted of a plate of millet mush, another of millet cake made in the same manner as the Japanese *mochi*, with fish-oil poured over it, a can of saké with drinking cup, chopsticks and moustache-stick, the latter provided with spiral shavings.

The men then seated themselves before mats spread before the bear (Pl. CXVII), each with his drinking set before him, and began to make libations of saké and to drink unlimited quantities. It is the custom for the chief to begin this drink-offering, but he yielded the honor to the oldest man present. This man made the offering before the bear in [782]

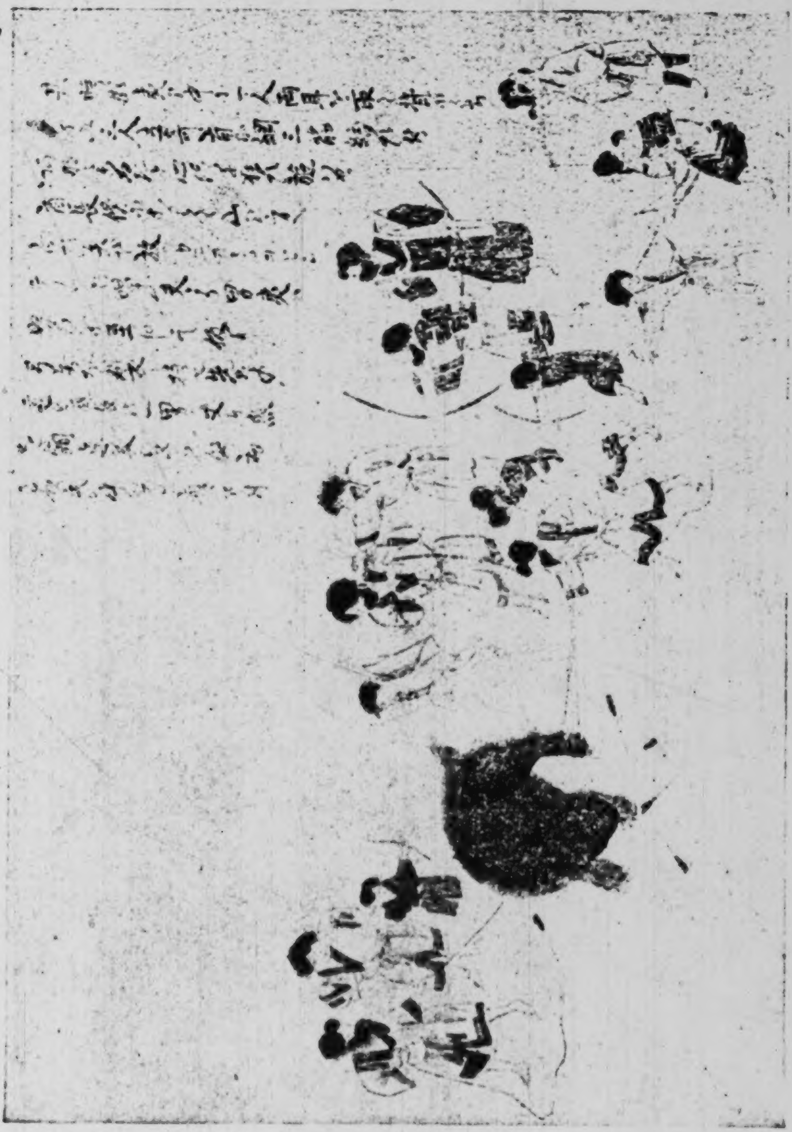
796 [782] the same manner as above described, using the drinking apparatus which was set before the bear. The others followed, and soon a good portion of the company was lying helplessly drunk upon the mats. The older men far excelled the younger in excessive drinking.

Turning now to the women, the sorrow which they, especially the older women, manifested when the bear was crushed, soon passed off and gave place to general hilarity which, since they did not despise the saké, increased at times to ecstacy. They gave themselves up to the pleasures of the dance, in which only short breathing spells were allowed. The older women showed themselves the more vigorous and wildest dancers.

Meanwhile the feast had reached its height, and the young men who had led the bear from the cage, mounted to the roof of a house in order to throw millet cake from a basket among the people.

The bear is usually cut up on the following day, when the company again assembles to continue the drinking bout. After the animal is skinned and disemboweled, the legs and trunk are separated from the head, which remains in the skin. One of the young Ainos acted as butcher, while the others stood or sat around. The blood was caught by these in cups and greedily drunk. The liver was taken out, cut in small pieces, and eaten raw with salt. The flesh and other entrails were preserved in the house, to be divided among the participants in the feast on the following day. During this work the women danced around the sacred hedge, as they did around the cage at the beginning of the feast.

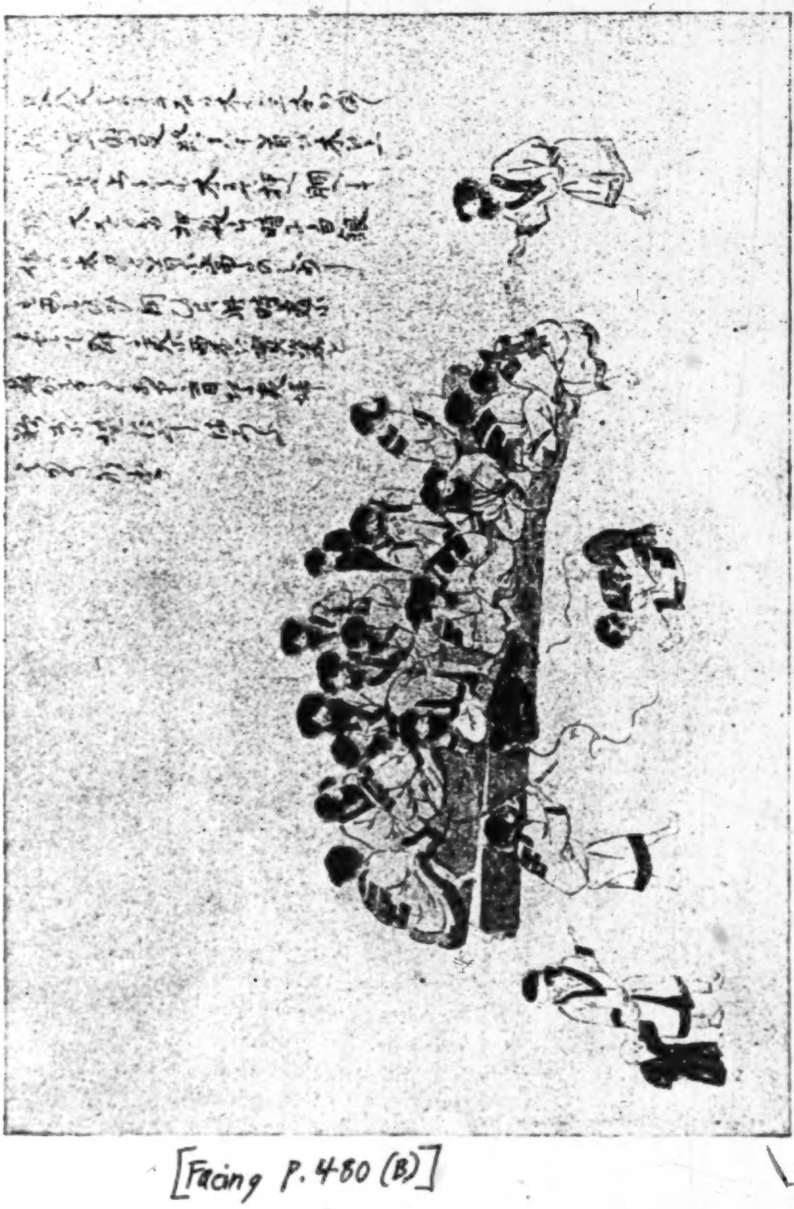
The bear's head, within the skin, was placed before the hedge and decorated in the same manner as the body was adorned before, one inao being added, and a general drink-offering was made. At the end of this the skin was drawn from the skull, leaving such as adheres to the snout and ears. In the left side of the back skull-bone of male bears, in the right side of females, an opening is made, through which the brains are removed. These are divided in the cups, mixed with saké, and drunk. The skull is then filled with shavings. The eyes were taken out and the orbital fat was bitten off and eaten by the young butcher. The eyes were wrapped in shavings and returned to their sockets. The mouth was stuffed with bamboo leaves and the skull decorated with shavings. The skull was again returned to the skin, and both, with sword, quiver, inao, and the piece of wood which the bear held in his mouth when he was crushed, were laid before the hedge. After another drink-offering the skull was raised upon a pole in the hedge, (Fig. 88,) which terminated in a forked end, and the entire company of men and women, singing and crying, danced before it. The pole had also an inao on either side of its upper forked end, and bamboo leaves attached. Beneath the skull, the piece of wood from the bear's mouth was fixed crosswise, and from it the sword and quiver were suspended. [782] The two latter are usually removed in the course of an hour. A final



SHOOTING THE BEAR.

[Facing p. 480 (A)]

796



CRUSHING THE BEAR.

[Facing P. 480 (B)]

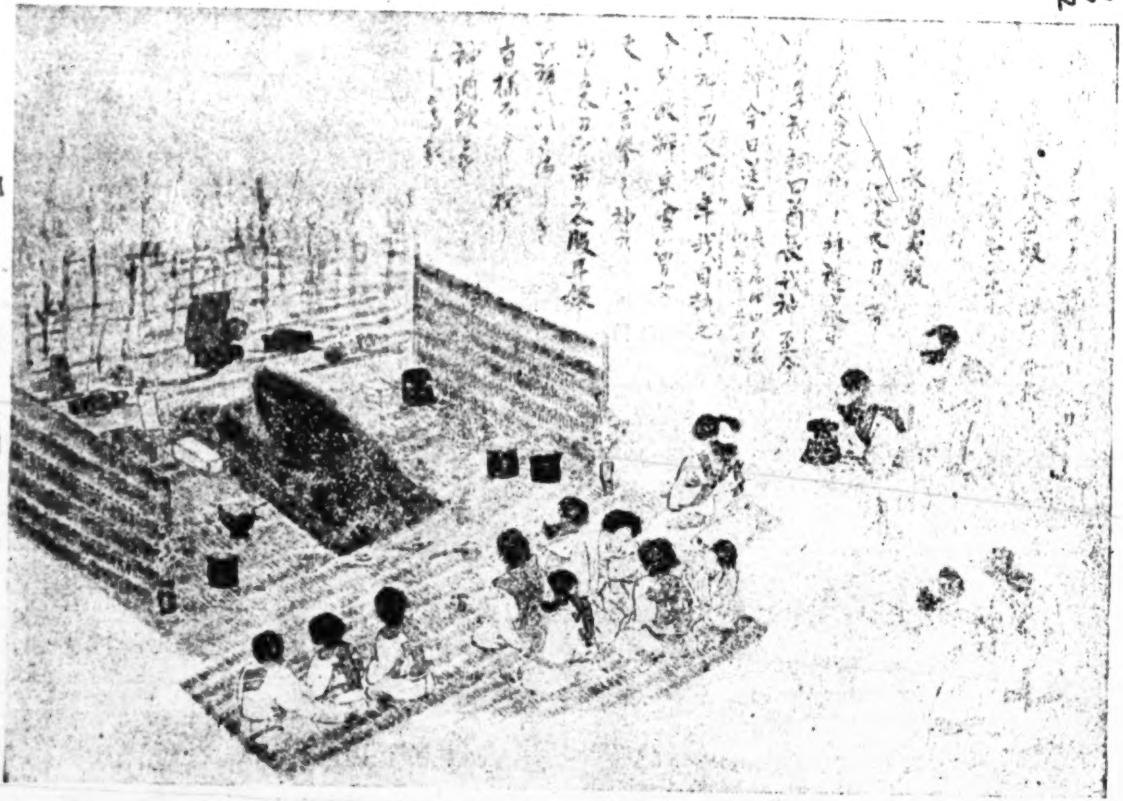
3: Hitchcock N-5 (1888) 1891

AB6 Ainu AB6

796
782

Report of National Museum, 1890.—Hitchcock.

PLATE CXVII.



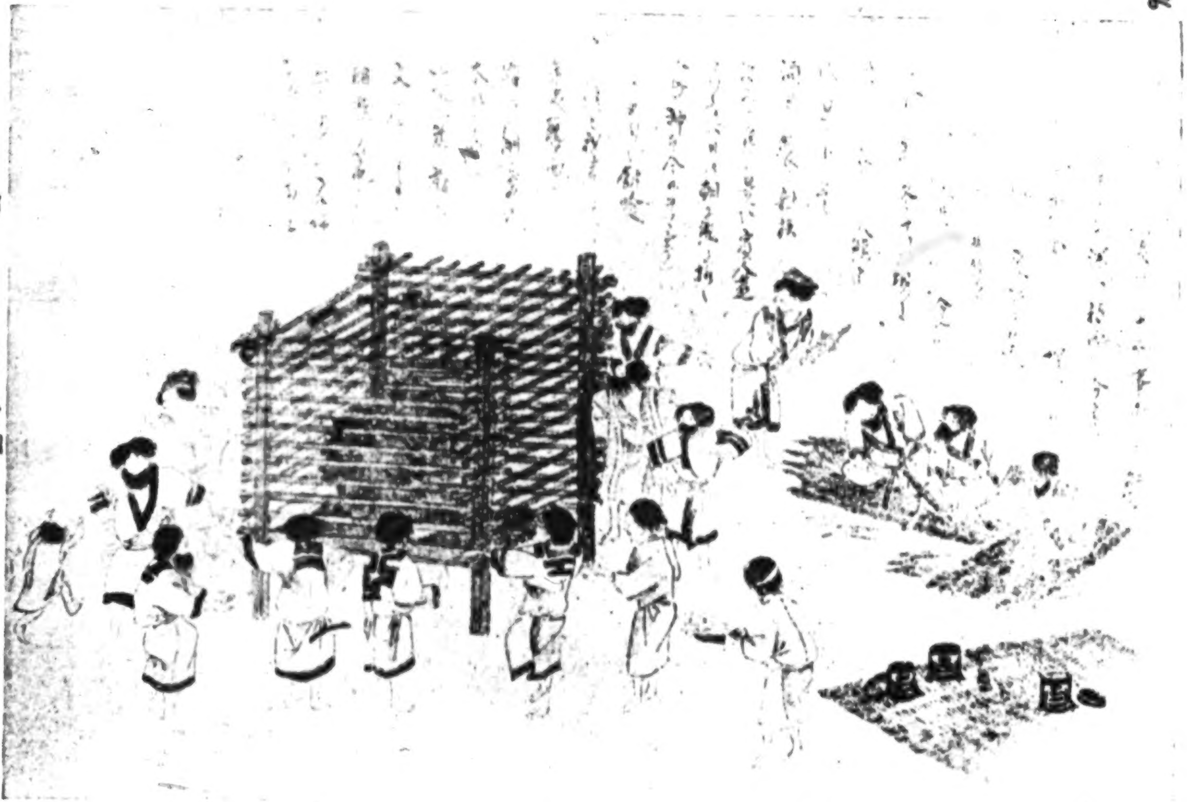
OFFERINGS TO THE DEAD BEAR.

[Facing p. 480 (c)]

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

PLATE CXIV.

796



DANCE AROUND THE BEAR CAGE.

[Facing p. 480 (0)]

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

Gilyak RX2

A 796 [772]

drink offering, in which the women also took part with renewed weeping, completed the ceremony. The manner of placing the head on the pole is shown in Fig. 88, which is copied from Dr. Scheube's drawing. The general appearance of the hedge is best seen in Plate CXII.

In the short account of the mythology and folk-lore of the Ainos given further on, there are some bear stories which are of interest in connection with the ceremonies described, indicating how the Ainos regard the animal in its relations to themselves. As Dr. Scheube has said, the bear is more to them than a mere beast of the forest, to be hunted and killed for food and raiment.

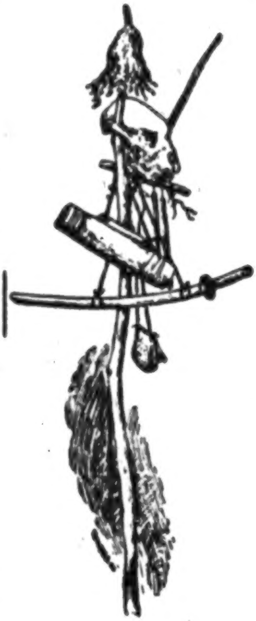


Fig. 88.

THE BEAR'S SKULL ON THE SACRED HEDGE.

A [778]

A G 171 796

The Ainos are not the only people who worship the bear in the manner described above. In the northern part of Saghalien there are a people quite distinct in their physiognomy and language from the Ainos known as the Gilyaken.* Mr. W. Joest observed a bear feast among the Gilyaken, the description of which, as quoted by Dr. Scheube in a later communication, is substantially as follows. The mother bear is shot and the young one is caught and reared, but not suckled in the village. When the animal is large enough he is bound with a thong around the neck and another on one of his hind legs, and then led in triumph through the village. He must enter every house, where he receives food, while his manner of entrance and conduct are observed as omens. The bear is then for a time provoked, tormented, and annoyed until he is enraged and furious. The animal is then secured to a stake and shot dead with arrows. The head is then cut off and decorated with shavings corresponding to the inao of the Ainos, and placed upon the table upon which the feast is spread. The people then beg his forgiveness and offer prayers to him. They then eat the flesh roasted (not raw, as do the Ainos, nor do they drink the blood) with schnapps, but without any ceremonies. Finally the brain is eaten and the skull is placed with the shavings in a tree near the houses. Then follows dancing by both sexes in imitation of bears.

DANCES AND OTHER CEREMONIES.

A 796 535

Allusion has been made here and there to singing and dancing. Dr. Scheube has given an account of the dances he saw, but it has not seemed

---

* See Reisen und Forschungen in Amur-lande, Dr. L. Von Schrenck, vol. III, for an exhaustive account of these people.

796 desirable to treat this subject at length in this place, for the reason
535 that there is so little known as yet concerning the significance of the Aino dances. The dancing is not graceful. In some instances it would seem that the dances are imitative of animals, as the bear dance and the crane dance mentioned by Mr. Blackiston, who when unaware of the name "was forcibly struck with the resemblance of the chanting used during the performance to the sounds uttered by cranes."

796 A strange ceremony was once witnessed by Mr. Louis Boehmer among the Saru Ainos, which is thus quoted by Mr. Blackiston.

> The chiefs were dressed expressly for the occasion in handsome robes embroidered with blue, and wore crowns of straw decorated with red flannel and bits of tin. Within the lodge were Japanese gifts that had accumulated for perhaps a score of generations, old swords, rice dishes, and lacquered ware; the oldest much the best and very handsome, the newest nearly plain lacquer.
>
> The Ainos in drinking raised their heavy mustache with a small stick, somewhat like a paper cutter, made for the purpose and sometimes neatly carved. The next morning on the shore some of the Ainos made a prayer to the sea-god to quiet the swollen waves, and to send back two boats that had gone out each with two Ainos a couple of days before. The same day an Aino boat that went in search of them, brought back one boat, but the other seemed to be lost. The two rescued, but half starved men were fed on the seashore, and towards sunset there was a singular dance on the beach. The Aino men of the village formed one line and the women another, and with poles like lances in their hands went through many evolutions. Sometimes they would make as if charging with their lances against the sea. Then there was another prayer by an old man facing the sea. After sundown all hope for the other boat was given up, and according to custom the women in all of the neighboring five villages devoted themselves to lamentations, which they kept up the greater
> [765] part of the night. They squatted in pairs on the ground, facing and hugging each other, and wailed and shed tears. The men did not join in the crying, and the women did not except while squatting.

There is also a harvest festival, which occurs in November, when much saké is consumed with singing and dancing. Both sexes join in most of the dances.

533 Some of the popular songs are given by Dr. Scheube, among which
537 the following will bear translation:

> *Drinking song.*—I am chief in this village; thou art chief in another village. We do not know which of us is the wiser. In order to decide we must begin a strife of words together. This, however, does not go well with the drinking. Therefore we will content ourselves with the drinking.
>
> *Song of thanksgiving.*—I am very fortunate that I have received from you, most honored sir, such good eating and drinking.
>
> *Fisher song when a new boat is first used.*—The daughters of the master are beautiful, the old as well as the young. So beautiful will this boat also be.

MYTHS AND FOLK-LORE.

773 The Ainos having been, as it may reasonably be supposed, more or
177 less subjected to Japanese influences for a thousand years, it would be very strange if they had not borrowed something from the latter of their mythology and folk-lore. So indeed they have, but this influence has not been so strongly felt as might be expected, doubtless because

773
177

the two peoples are so surprisingly different in character and in their ways of thinking.

The mythologies of the Japanese and Ainos are essentially distinct. After eliminating from the latter numerous stories, which are obviously imitations or adaptations of Chinese or Japanese tales, there remains a totally distinct series of narratives, handed down verbally from an unknown source and perhaps from a very distant age.

The mythology of the Japanese is a remarkable development of ancestral worship. The Mikado traces his descent to the sun, the common ancestor of the Japanese people. The system treats of the exploits of gods and heroes, the latter being elevated to places among the kamui to be revered and worshiped. There is scarcely a moral teaching in it. It is a kind of hero worship, but the hero may be a very wicked sinner.

The Aino myths, on the other hand, usually have a moral application. The Ainos have but few great heroes. The subjects of their tales are mostly beasts and birds. These are the gods of the Ainos, as well as the actors in his fairy-land. It would extend this report to an undue length to reproduce all the stories translated by Professor Chamberlain, Dr. Scheube and Mr. Batchelor, but some of them may well be given to indicate their general character. Dr. Scheube has given three quite interesting tales concerning the Japanese hero Yoshitsune, who is supposed to have visited the Ainos in the twelfth century, and to have taught them various useful things. There is also a strange story of a Japanese girl who was disobedient. Her father put her into a box and threw it into the sea. It was borne northward by wind and wave, and finally landed in Yezo, where the town Ishikari now stands. A dog came along and broke open the box with his teeth. The maiden was still alive. As she saw the dog she said to herself, "I have been disobedient to my father at home, therefore I have fared so badly. Here where there are only dogs I must obey them that I may not again be punished. In my earlier stage of existence it was predestined that I should marry a dog." So she married the dog and the two lived happily together, and she brought forth a child whose body was covered with long black hair, and other hairy children. These were the first Ainos. It is doubtful whether this is an Aino legend. It is more probably of Japanese origin.

The following stories are selected from the translations of Prof. B. H. Chamberlain and Mr. J. Batchelor:

HOW IT WAS SETTLED WHO SHOULD RULE THE WORLD. 773

By Professor CHAMBERLAIN. 539

When the creator had finished creating this world of men, the good and the bad gods were all mixed together promiscuously, and began disputing for the possession of the world. They disputed—the bad gods wanting to be at the head of the government of this world and the good gods having a similar desire. So the following arrangement was agreed to: Whoever, at the time of sunrise, should be the first to

773
539
see the luminary, should rule the world. If the bad gods should be the first to see it rise, then they should rule; and if the good gods should be the first, then they should rule. Therefore both the bad gods and the brilliant gods looked toward the place whence the sun was to rise. But the fox-god alone stood looking toward the west. After a little time the fox cried out, "I see the sun rise." On the gods, both good and bad, turning around and gazing, they saw in truth the refulgence of the sun in the west. This is the cause for which the brilliant gods rule the world.

WHY THE COCK CAN NOT FLY.

By Professor CHAMBERLAIN.

When the Creator had finished making the world and had returned to heaven, he sent down the cock to see whether the world was good or not, with the injunction to come back at once. But the world was so fair that the cock, unable to tear himself away, kept lingering on from day to day. At last, after a long time, he was on his way flying back up to heaven. But God, angry with him for his disobedience, stretched forth his hand and beat him down to earth, saying: "You are not wanted in heaven any more." That is why, to this day, the cock is incapable of any high flight.

ORIGIN OF CIVILIZATION.

By Professor CHAMBERLAIN.

When the world had only recently been made, all was still unsettled and dangerous, for the crust of the earth was thin. It was burning beneath, and unstable, so that the people did not dare venture outside of their huts even to obtain food, for they would have scorched their feet. Their necessities were relieved by the god Okikurumi, who used to fish for them, and then send his wife, Turesh, round with what he caught. She every day popped in at each window the family meal for the day. But the conditions of this divine succor was that no questions were to be asked, and that none should attempt to see Turesh's face. Well, one day a certain Aino, in one of the huts, not content with being fed for nothing, must needs disobey Okikurumi's commands. Curious to see who was the lovely ministering maiden, he watched for the moment when her hand with food in it appeared at the window, seized hold of it and forcibly pulled her in, disregarding her screams. No sooner was she inside the hut than she turned into a wriggling, writhing sea monster. The sky darkened, crashes of thunder were heard, the monster vanished, and the hut was consumed by lightning. In punishment of that one man's curiosity, Okikurumi withdrew his favor from the whole race and vanished. Ever since then the Ainos have been poor and miserable.

According to another tradition, which seems to be among those most widely spread, the Japanese hero Yoshitsune arrived on the scene some time after Okikurumi had begun teaching the Aino men how to fish and hunt, and Turesh had begun teaching the Aino women how to sew. Being of a wily disposition, he ingratiated himself so well with the divine pair that they bestowed on him their only daughter in marriage. The wedding took place at Piratori, in the district of Saru. Yoshitsune was thus enabled to penetrate the secrets of the Ainos. By a fraud, to which his wife was an unwilling partner, he obtained possession of their treasures and of their books and fled, carrying all with him. Okikurumi and Turesh, incensed at this insult, disappeared through a cavern at the summit of Mount Hayopira, near Piratori. Since that time the Ainos have lost the art of writing and of pottery, and have taken to buying their clothes, etc., from the Japanese. When interrogated on any point on which they are at a loss for an answer, the almost invariable Aino reply is, "We do not know, for we have no books. Those that our ancestors had were all stolen by Yoshitsune."

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

A VISIT TO THE UNDERWORLD.

By Professor CHAMBERLAIN.

7/5
534

A handsome and brave young Aino, skillful in the chase, one day pursued a large bear into the recesses of the mountains. On and on ran the bear, and still the young fellow pursued it up heights and crags more and more dangerous, but without ever being able to get near enough to shoot it with his poisoned arrow. At last on a bleak mountain summit, the bear disappeared down a hole in the ground. The young Aino followed in, and found himself in an immense cavern, at the far extremity of which was a gleam of light. Toward this he groped his way, and, on emerging, found himself in another world. All was as in the world of men, but more beautiful. There were trees, houses, villages, human beings. With them, however, the young hunter had no concern. What he wanted was his bear, which had totally disappeared. The best plan seemed to be to seek it in the remoter mountain district of this new world underground. So he followed up a valley, and, being tired and hungry, picked the grapes and mulberries that were hanging on the trees, and ate them while walking leisurely along.

Suddenly, happening to look down on his own body for some reason or other, what was his horror to find himself transformed into a serpent! His very tears and cries on the discovery of the metamorphosis were changed into snake's hisses. What was he to do? To go back like this to his native world, where snakes are hated, would be certain death. No plan presented itself to his mind. But unconsciously he wandered, or rather crept and glided, back to the mouth of the cavern that led home to the world of men; and there, at the foot of a pine tree of extraordinary size and height, he fell asleep. To him then, in a dream, there appeared the goddess of the pine tree and said: "I am sorry to see you in this state. Why did you eat the poisonous fruits of Hades? The only thing for you to do, if you wish to recover your original shape, is to climb to the top of this pine tree and fling yourself down. Then you may, perhaps, become a human being again." On awaking from this dream the young man, or rather snake, as he found himself still to be, was filled half with hope, half with fear. But he decided to try the goddess' remedy. So gliding up the tall pine tree, he reached its topmost branch, and, after a little hesitation, flung himself down. Crash he went. When he came to his senses he found himself standing at the foot of the tree; and close by was the body of an immense serpent, all ripped open, so as to allow of his having crawled out of it. After offering up thanks to the pine tree and setting up divine symbols in its honor, he hastened to retrace his steps through the long tunnel-like cavern, through which he had originally come into Hades.

After walking for a certain time he emerged into the world of men, to find himself on the mountain top whither he had pursued the bear which he had never seen again. On reaching home he dreamt a second time. It was the same goddess of the pine tree who appeared before him and said: "I come to tell you that you can not stay long in the world of men after once eating the grapes and mulberries of Hades. There is a goddess in Hades who wishes to marry you. She it was who, assuming the form of a bear, lured you into the cavern and thence to the underworld. You must make up your mind to come away."

And so it fell out. The young man awoke, but a grave sickness overpowered him. A few days later he went a second time to the underworld, and returned no more to the world of the living.

PANAUMBE PENAUMBE AND THE WEEPING FOXES.

By Professor CHAMBERLAIN.

There were Panaumbe and Penaumbe. Panaumbe went down to the bank of the river and called out: "Oh, you fellows on the cliff behind yonder cliff; ferry me across." They replied: "We must first scoop out a canoe. Wait for us." After a little while

773
539

Panaumbe called out again. "We have no poles," said they; "we are going to make some poles. Wait for us." After a little while longer he called out a third time. They replied thus: "We are coming for you. Wait for us." Then the boat started—a big boat, all full of foxes. So Panaumbe, having first seized hold of a good bludgeon, feigned dead. Then the foxes arrived and spoke thus: "Panaumbe, you are to be pitied. Were you frozen to death, or were you starved to death?" With these words all the foxes came up close to him and wept. Thereupon Panaumbe brandished his bludgeon, struck all the foxes and killed them. Only one fox did he let go, after breaking one of its legs. As for the rest, having killed them all, he carried them home to his house and grew very rich [by selling their flesh and skins].

Then Penaumbe came down to him and spoke thus: "Whereas you and I were both equally poor, how did you kill such a number of foxes and thereby become rich?" Panaumbe replied, "If you will come and dine with me, I will instruct you." But Penaumbe at once said, "I have heard all about it before," and went out. Descending to the bank of the river, he called, crying out as Panaumbe had done. The reply was: "We will make a boat at once. Wait for us."

After a little while he called out again. "We are going to make the poles. Wait for us," said they. After a little longer they started a whole boat full of foxes.

So Penaumbe first feigned dead. Then the foxes arrived and said: "Penaumbe here is to be pitied. Did he die of cold, or did he die from want of food," with which words they all came close to Penaumbe and wept. But one fox among them—a fox who limped—spoke thus: "I remember something which once happened. Weep at a greater distance." So all the foxes sat and wept further and further away.

Penaumbe was unable to kill any of those foxes, and as he brandished his bludgeon they all ran away. Not one did he catch, and he himself died a lamentable death.

THE HARE GOD.

By Professor CHAMBERLAIN.

Suddenly there was a large house on top of a hill, wherein were six persons beautifully arrayed, but constantly quarreling. Whence they came was not known. Thereupon Okikurumi came and said: "Oh, you bad hares. You wicked hares. Who should not know your origin? The children in the sky were pelting each other with snowballs, and the snowballs fell into this world of men. As it would have been a pity to waste heaven's snow, the snowballs were turned into hares, and those hares are you. You who live in this world of mine, this world of human beings, must be quiet. What is it that you are brawling about?' With these words Okikurumi seized a firebrand and beat each of the six with it in turn. Thereupon all the hares ran away. This is the origin of the hare god, and for this reason the body of the hare is white, because made of snow, while its ears, which are the part which was charred by the fire, are black.

THE WICKED WIZARD PUNISHED.

By Professor CHAMBERLAIN.

One day a wizard told a man whom he knew that if any one were to go up a certain mountain peak and jump off to the belt of clouds below, he would be able to ride about on them as on a horse and see the whole world. Believing this, the man did as directed, and in very truth was enabled to ride about on the clouds. He visited the whole world in this fashion, and brought back with him a map which he had drawn of the whole world, both of men and gods. On arriving back at the mountain-peak in Aino land, he stepped off the cloud on to the land, and, descending to the valley, told the wizard how successful and delightful the journey had been, and thanked him for the opportunity he had given him of thus seeing so many strange sights.

The wizard was astounded, for what he had told the Aino was a wicked lie, invented with the sole intention of causing the death of the man, whom, for reasons best known to himself, he hated. Still, as that which he had meant as an idle tale was apparently an actual fact, he decided to see the world himself in this fashion. So, going to the top of the mountain and seeing a belt of clouds a short way below, he jumped on to it, but was simply smashed to pieces in the valley beneath. That night the god of the mountain appeared to the first (good) man in a dream and said, "The wizard has met with the death which his fraud and folly deserve. You I kept from hurt because you are a good man. So when, in obedience to the wizard's advice, you leapt off onto the cloud, I bore you up and showed you the world in order to make you wiser. Let all men learn from this how wickedness leads to condign punishment."

LEGEND OF A FAMINE.

By Mr. John Batchelor.

There was a woman who was ever sitting by the window, and doing some kind of needlework or other.

In the window of the house there was a large cup filled to the brim with wine, upon which floated a ceremonial moustache-lifter.

The ceremonial moustache-lifter was dancing about upon the top of the wine cup. In explaining the subject from the beginning and setting it forth from the end, the tale runs as follows:

Now look, do you think that the great god, do you think that the true god, was blind?

In Ainu land there was a great famine and the Ainu were dying for want of food, yet with what little rice-malt and with what little millet they had they made (a cup of) wine.

Now the great god had mercy, and, in order that our relatives might eat, produced both deer and fish.

And the great god had mercy upon us, therefore he looked upon us and, in truth, saw that in Ainu land there was a famine, and that the Ainu had nothing to eat. Then was that cup of wine emptied into six lacquer-ware vessels.

In a very little while the scent of the wine filled the whole house.

Therefore were all the gods led in and the gods of places were brought from everywhere, and they were all well pleased with that delicious wine.

Then the goddess of the rivers and the goddess of the mouths of rivers danced back and forth in the house.

Upon this the gods laughed with smiles upon their faces;

And while they looked at the goddesses they saw them pluck out two hairs from a deer;

And, as it were, blew them over the tops of the mountains; then appeared two herds of deer skipping upon the mountain tops, one of bucks and the other of does.

Then they plucked out two scales from a fish, and, as it were, blew them over the rivers; and the beds of the rivers were so crowded with fish that they scraped upon the stones, and the tops of the rivers were so full that the fish stood out like the porches of houses and were dried up by the sun.

So the things called fish filled all the rivers to the brim.

Then the Ainu went fishing and caused their boats to dance upon the rivers.

The young men now found fish and venison in rich abundance.

Hence it is that Ainu land is so good. Hence it is that from ancient times till now there has been hunting. Hence it is that there are inheritors to this hunting.

LEGEND OF THE LARGE TROUT.

By Mr. John Batchelor.

At the source of the Saru River there is a large lake.

In this lake there was a monster trout which was so big that it used to flap its (pectoral) fins at one end and wave its tail at the other.

773 539 Then the honorable ancestors met and went to kill this fish, but found themselves unable to accomplish their end, though they attempted to do so for many days.

Because then they very much desired to kill the fish, the gods, who had a special regard for the welfare of Ainu land, sent help from heaven.

And the gods descending, they seized the great trout with their hands (claws).

Upon this it plunged mightily and went to the bottom of the lake with great force.

Then the gods put forth all their power, and, drawing the great trout to the surface of the water, brought it ashore.

Upon this all the honorable ancestors drew their swords and chopped the fish till they quite killed it.

The Ainu appear to have a special dread of large lakes, because they say that every now and again one of the monster fish suddenly puts in an appearance and commences its destructive work of swallowing animals and human beings. Only a few hundred years ago, they say, one of these awful fish was found dead upon the shores of the Shikot-tô (Chitose Lake). This monster had swallowed a large deer, horns and all, but the horns caused a severe attack of indigestion to come on, which the fish could not get over; nay, the horns were so long that they protruded from its stomach and caused its death.

[821 823] It is to the actions of one of these monstrous fish that all earthquakes, of which there are many occurrences in Yezo, are to be traced. The earth, *i. e.*, so far as Ainu land is concerned, is supposed to rest upon the back of one of these creatures; and whenever it moves, the world, as a matter of course, must feel the effects and move also. This earthquake-causing fish is sometimes called Tokushish, *i. e.*, "trout," and sometimes Moshiri ikkewe chep, *i. e.*, "the backbone fish of the world."

LEGEND OF OKIKURUMI IN LOVE.

By Mr. John Batchelor.

The goddess felt lonely and gazed upon the inside and surveyed the outside of the house.

She went out, and behold,

The clouds were floating and waving about in beautiful terraces upon the horizon over Ainu land. Yes, that is what she saw.

So she returned into the house backwards and took down the needlework.

Again she looked at the point of her needle and fixed her gaze upon the eye end thereof.

Then came a little bird, called "water wagtail," and sat upon the window shutter and wagged its tail up and down and waved it from right to left.

Then two chirps and three chirps came to her and touched the inside surface of her ears, and what she heard was this:

The mighty Okikurumi, who is the governor of all Ainu land, went out of doors for a little while and, seeing you, has fallen ill of love on your account.

And though two bad fish and two good fish were placed before him for food he refused to eat.

Now, if Okikurumi should die, the soul of Ainu land will depart.

Then the little bird called "water wagtail," waving its tail, spake two words to her and said: "Have mercy upon us, that Okikurumi may live."

Thus then, by simply looking out upon the world, Okikurumi fell so sick of love that, though two bad fish and two good fish were set before him, he could not eat.

Dear, dear, how badly he felt.

Therefore the form of a woman resembling the goddess was made and sent down to Okikurumi.

The house was set in order; that woman who was sent down put things to rights.

Then Okikurumi looked through his sleeve and saw the beautiful woman.

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

T13
539

He got up greatly rejoicing; he ate some food; strength came back to his body, and—the woman was gone.

Okikurumi saw he had been deceived, but there was nothing to be done and nothing to say; so he got well.

POIYAUMBE.

By Mr. John Batchelor.

We three, my younger sister, my dear brother, and I, were always together.

One night I was quite unable to sleep; but, whether what I now relate was seen in a dream or whether it really took place, I do not know.

Now I saw upon the tops of the mountains, which lie towards the source of our river, a great herd of male deer feeding by themselves. At the head of this great herd there was a very large speckled buck; even its horns were speckled. At the head of the herd of female deer there was a speckled doe skipping about in front of its fellows. So I sat up in my bed, buckled my belt, winding it once around my body, and tied my hat strings under my chin. I then fastened my leggings, made of grass, to my legs, slipped on my best boots, stuck my favorite sword in my girdle, took my quiver sling in my hand, seized my bow, which was made of yew and ornamented with cherry bark, by the middle, and sallied forth.

The dust upon the road by the river side was flying about. I was taken up by the wind and really seemed to go along upon the clouds. Now, my elder brother and younger sister were coming along behind me.

And as we went along, in truth, we saw that the mighty mountains were covered with great herds of bucks and does; the bucks had a speckled male at their head, even its horns were speckled; there was also a speckled female deer skipping about at the head of the does.

On coming near them I took an arrow out of my quiver and shot into the thickest of the herd, so that the mountains became covered with the multitude of those which had tasted poison (*i.e.*, which had been hit with poisoned arrows). And my elder brother, shooting into the thickest of the herd of does, killed so many that the grass was completely covered with their bodies; within a very short time the whole herd, both of bucks and does, was slain. How was it that that which but a short time since was a deer became a man? That I can not tell.

With angry words he said to me: "Because you are a brave Poiyaumbe and your fame has spread over many lands, you have come hither with a purpose of picking a quarrel with me, but, however brave you may be, I think you will probably find that you are mistaken."

When he had spoken so much, this lordly person drew his sword with a flash and struck at me with powerful strokes; in return I also flashed out my sword, but when I hit at him with mighty blows there was no corresponding clashing sound. It was extremely difficult to come upon him; it was as though the wind caught the point of my sword. Though this was the case, though it was difficult to strike him, and though I did not realize that I was struck, yet much blood spurted out of my body. That abominable bad man was also bleeding profusely.

Whilst things were going on in this way, my elder brother and younger sister met with the speckled doe and both attacked it with drawn swords. With great fear they fought; and when I looked I saw that my elder brother was cut in twain; as he fell he put out his hands and raised himself from the earth. I then drew my sword and cut him twice or thrice, so that he became a living man again. Then riding upon a sound like thunder, he quickly ascended to the skies and again engaged in the fight. I now heard a sound as of another person being slain elsewhere; it was my younger sister who was killed. With a great sound she rode upon the sun (*i. e.*, she died with a groan). Upon this the bad foreign woman boasted, and said that she had slain my younger sister and thrown her to the earth. Then the two, the woman

773 and man, fell upon me with all their might and main, but I struck the bad woman 539 twice or thrice, so that she rode upon the sun; she went to the sun a living soul. Then the bad, malignant man, being left alone, spoke thus: "Because you are a Poiyaumbe and the fame of your bravery has spread over many countries, and because you have done this, know ye that the place where I live is called Samatuye. The two, my younger brother and sister, are the defenders of my house, and they are exceedingly brave. Thus, then, if I am slain by you, my younger brother will avenge my death and you will live no longer. You must be careful."

Now I made a cut at that bad, malignant man, but he returned the blow, and I swooned. Whether the swoon lasted for long space or a short, I know not; but when I opened my eyes I found my right hand stretched out above me and striking hither and thither with the sword, and with the left I was seizing the grass and tearing it up by the roots.

So I came to myself. And I wondered where Samatuye could be and why it was so called. I thought that name was given to the place to frighten me, and I considered that if I did not pay it a visit I should be laughed at when I returned home, and thus feel humiliated.

Therefore I looked up and discovered the track by which this multitude of persons had come. I ascended to the path and passed very many towns and villages. And I traveled along this path for three days and three nights, in all six days, till I came down upon the seashore; here I saw many towns and villages.

Here there was a very tall mountain, whose top extended even into the skies; upon its summit was a beautiful house, and above this circled a great cloud of fog. I descended by the side of the house, and, stealthily walking along with noiseless steps, peeped in between the cracks of the door and listened. I saw something like a very little man sitting cross-legged at the head of the fireplace staring into the fire, and I saw something like a little woman sitting on the left-hand side of the fireplace.

Here again was a woman who in beauty excelled my younger sister. Now, the little man spoke thus: "Oh, my younger sister, listen to me, for I have a word to say. The weather is clouding over and I am filled with anticipation. You know you have been a prophet from a child. Just prophesy to me, for I desire to hear of the future."

Thus spake the little man. Then the little woman gave two great yawns and said: "My elder brother, my little elder brother, listen to me, for I have a word to say. Wherefore is my brother thus in anticipation? I hear news from a distant land; this is news coming from above the mountain of Tomisanpet. The brave Poiyaumbe have been attacked by my elder brother without cause, but a single man has annihilated my brother and his men. Whilst the battle proceeds a little Kesorap comes flying across the sky from the interior; and, though I earnestly desire to prophesy about it, some how or other it passes out of my sight. When it crosses the sea it darts along upon the surface of the water like a little fish; coming straight towards our town is the clashing of swords, the sword of a Ya un man and a Rep un man; blood is squirting forth from two great wounds; the sword of the Rep un man goes in to the setting sun and is lost; the handle of the sword of the Ya un man shines upon the sun. Although our house was in peace it is now in danger. In speaking thus much my eyes become darkened. Pay attention to what I have said."

As she said this, I pretended that I had but now arrived, and knocking the dirt off my boots upon the hard soil just outside the house I lifted the doors creen over my shoulders and stepped inside. They both turned round and looked at me with one accord; with fear they gazed at me from under their eyebrows. Then I walked along the left-hand side of the fireplace with hasty strides.

I swept the little man to the right-hand side of the fireplace with my foot, and, sitting myself cross-legged at the head thereof, spake thus: "Look here, little Samatuye man, I have a word to say; attend well to me. Why has your elder brother, the Samatuye man, attacked us without reason? Has he not done so? As you have stirred up this war without reason, you will be punished by the gods; you will be annihilated. Listen to what I have to say. Besides, although I am a wounded man, I will overthrow your town. Listen to what I say." And when I had said so much, I drew my sword and flashed it about. I struck at him with such blows that the wind whistled. We ascended to the ceiling fighting, and here I chased him from one end of the house to the other. Whilst this was going on, a very great multitude of men congregated upon the threshold. They were as thick as swarms of flies; so I cut them down like men mow grass.

Whilst this was going on the little woman said: "Oh, my brothers, why did ye commit such a fault as to attack the Poiyaumbe without cause? Was it that ye desired to slay those who had no desire to die that ye fell upon them? Henceforth I shall cast in my lot with the Poiyaumbe. Listen to my words."

When the little woman had thus spoken, she drew a dagger from her bosom and cut down the men at the door like grass; we fought side by side. Fighting so, we drove them out of the house, and when we looked at them, there were but a few left, but behind them stood the little Samatuye man; yes, he was there. In a very short time those few persons were all killed. After this I went after the Samatuye man with hasty strides, and drew my sword above him. I struck at him with heavy blows. The Samatuye woman also stood by my side and hit at her brother with her dagger.

In a short time he received two or three cuts and was slain. After this the little woman wept very much, and spake, saying: "As for me, I am undone. I did not desire to draw my dagger against a man without friends. As the little hawks flock together where there is food, so have I an earnest desire to be with thee, oh Poiyaumbe. Listen to what I say."

AN AINO RIP VAN WINKLE.

In conclusion comes the story of Rip Van Winkle, told in so many forms by so many peoples. It should be compared with the legend of the fisher boy Urashima and his Pandora's box, which Professor Chamberlain has so well rendered in verse from the Japanese. The translation of this Aino version is also by the same pen.

A certain Aino went out in a boat to catch fish in the sea. While he was there a great wind arose, so that he drifted about for six nights. Just as he was like to die, land came in sight. Being borne on to the beach by the waves, he quietly stepped ashore, where he found a pleasant rivulet. Having walked up the bank of this rivulet for some distance, he descried a populous town, in whose neighborhood were crowds of people, both men and women. Proceeding to the town itself, he found an old man of divine aspect, who said to him: "Stay with us a night and we will send you home to your own country to-morrow. Do you consent?"

So the Aino spent the night with the old chief, who next morning addressed him as follows: "Some of my people, both men and women, are going to your country for purpose of trade. So, if you will put yourself under their guidance, you will be able to go home. When they take you with them in the boat you must lie down and not look about you, but completely hide your head. That is the condition of your return. If you look, my people will be angry. Mind you, do not look." Thus spoke the old chief. Well, there was a whole fleet of boats, inside which crowds of people, both men and women, took passage. There were as many as five score boats, which all started off together. The Aino lay down inside one of them and hid his head, while the others made the boats go to the music of a pretty song, which he much enjoyed. After a while they reached the land. When they had done so the Aino, peeping a little, saw that there was a river, and that they were drawing water with dippers from the mouth of the river and sipping it. They said

773 539 to each other, "How good this water is." Half the fleet went up the river. But the boat in which the Aino was, continued its voyage, and at last arrived at the shore of his native place, whereupon the sailors threw the Aino into the water. He thought he had been dreaming, and then he came to himself. The boat and its sailors had disappeared; whither he could not tell. But he went to his house, and, falling asleep, dreamt a dream. He dreamt that the same old chief appeared to him and said: "I am no human being; I am the chief of the Salmon, the divine fish. As you seemed in danger of perishing in the waves, I drew you to me and saved your life. You thought you only staid with me a single night. But in reality that night was a whole year, at the conclusion of which I sent you back to your native place. So I shall be truly grateful if henceforth you will offer liquor to me, set up the divine symbols in my honor, and worship me with the words, 'I make a libation to the chief of the salmon, the divine fish.' If you do not worship me, you will become a poor man. Remember this well." Such were the words which the divine old man spoke to him in his dream.

LIST OF SPECIMENS FROM THE AINOS IN YEZO, COLLECTED DURING THE SUMMER OF 1888.

By ROMYN HITCHCOCK.

126 [The numbers refer to the entries in the register of the U. S. National Museum.]

386 *Mat.*—Made of the rush *Scirpus maritimus*, the *suge* of the Japanese, with black or brown colored squares of dyed bark of *Tilia cordata*. The elm bark is also used for the colored parts. The brown color is obtained from the bark of *Æsculus turbinata*, the black from *Alnus maritima*. Ainos of Yezo, 1888. 150632.

Mat.—Same as 150632. Ainos of Yezo, 1888. 150633.

Mat.—Same as 150632, different pattern. Ainos of Yezo, 1888. 150634.

Mat.—Same as 150632, different pattern. Ainos of Yezo, 1888. 150635.

Mat.—Same as 150632, different pattern. Ainos of Yezo, 1888. 150636.

Shoes made of fish skin.—Worn with snow-shoes in winter. (See Pl. XCVII.) Ainos of Yezo, 1888. 150637.

126 *Quiver and poisoned arrows.*—Arrows with iron heads, poisoned with a preparation of aconite root; used to kill bears. Ainos of Yezo, 1888. 150338.

911 *Quiver and poisoned arrows.*—Arrows with bamboo heads, poisoned with a preparation of aconite root. The shafts made in sections of reed and wood, with feathered ends. Ainos of Yezo, 1888. 150639.

	Inches.
Length of bamboo head	1½ to 2
Length of upper shaft of wood	5½ to 6
Length of lower shaft of reed	12½ to 13

Stone arrow heads were probably in use by the Ainos within the historic period. They are found buried on the soil near the surface in many places.

804 *Bow.*—Made of the wood of *Taxus cuspidata*, which is preferred for the purpose. The specimen is 49 inches in length. The string is twisted bark cord. (See Fig. 84.) Ainos of Shari, Yezo, 1888. 150640.

Bow.—Similar to 150640, but 52 inches long. Ainos of Yezo, 1888. 150641.

126 *Bow.*—Small bow of wood wrapped with strips of bark to strengthen it. The string is secured at one end to a piece of hard wood fitting over the end of the bow like a cap, held in place by a wooden pin. Ainos of Yezo, 1888. (See Fig. 84.) 150642.

48 *Snowshoes.*—Made of wood with thongs of bear skin. These are worn with the shoes of fish-skin [No. 150637] or with much more comfortable boots made of hide and fur. (See Pl. XCVII.) Ainos of Bekkai, Yezo, 1888. 150643

291 *Sandals.*—Shutukeri. Very rudely made of walnut bark, secured to the foot with cords of bark. (See Pl. XCVII.) Ainos of Piratori, Yezo, 1888. 150644

Leggins.—"Hos." Made of Japanese blue cotton cloth, embroidered with cotton yarn. Lined with white cotton cloth. Ainos of Yezo, 1888. 150645 126 291

Leggins.—"Hos." Made of Japanese white striped cotton cloth bound with blue-black and embroidered on the latter with light-blue yarn. Ainos of Piratori, Yezo, 1888. 150646

Leggins.—"Hos." Made of ohiyo, elm-bark cloth, bound with Japanese black cotton cloth. Ainos of Piratori, Yezo, 1888. 150647

Leggins.—"Hos." Made of ohiyo, elm-bark cloth, embroidered with cotton. Ainos of Piratori, Yezo, 1888. 150648

Leggins.—"Hos." Made of Japanese cotton cloth, embroidered. Ainos of Yezo, 1888. 150649

Ball of Ohiyo thread.—Made by splitting the bark of the elm tree, *Ulmus montana*, and tying the ends of the filaments together. Used for weaving cloth for coats, leggins, belts, etc. Ainos of Piratori, Yezo, 1888. 150650 126 [283]

Braided cord.—Made of the bark of shina-no-ki, *Tilia cordata*. Ainos of Piratori, Yezo, 1888. 150651

Bark.—Called tamunki-no-kawa. Apparently it is the common ohiyo bark. Ainos of Abashiri, Yezo, 1888. 150652

Dyed bark.—Bark of *Tilia cordata* (Jap. shina-no-ki). Much used for the colored parts of mats, carrying bags, etc. The brown color is produced by soaking the bark in water with bark of *Æsculus turbinata*, the black in the same manner with *Alnus maritima*. Ainos of Uragawa, Yezo, 1888. 150653 [386]

Linden bark.—Bark of *Tilia cordata*. Much used for cords, fish nets, etc., and for the colored parts of mats. Ainos of Uragawa, Yezo, 1888. 150654

Branches of the Linden.—The wood from which the bark is stripped for making cords, etc. Ainos of Yezo, 1888. 150655

Straw bag.—A small bag, about 12 inches by 9, very rudely made. Used for gathering roots and other articles for food. Ainos of Uragawa, Yezo, 1888. 150656 [415]

Small bag.—Made of the rush *Scirpus maritimus*, the top bound with blue and white cotton cloth, of which the handle is also made. About 6 inches square. Ainos of Uragawa, Yezo, 1888. 150657

Ohiyo branches.—Small branches of the ohiyo tree, *Ulmus montana*, the bark of which is used for making the native cloth. Ainos of Piratori, Yezo, 1888. 150658

Ohiyo coat.—The usual form of garment, patterned after the Japanese. Made of ohiyo, elm-bark cloth, bound all around with blue-black Japanese cotton cloth. Not embroidered. Ainos of Yezo, 1888. 150659 [291]

Ohiyo coat.—Similar to 150659. The cloth has narrow longitudinal stripes of white cotton yarn. Not embroidered. Ainos of Yezo, 1888. 150660

Ohiyo coat.—The usual form of garment, elaborately embroidered in characteristic patterns. The body of the garment is made of elm-bark cloth, over which Japanese blue-black cotton is stitched in parts, and on this the pattern is embroidered. Such coats are only worn on special occasions. Ainos of Yezo, 1888. 150661

Fish spear.—A small spear with the shaft cut short. A curved, hook-like piece of iron fits loosely in the side of the shaft, attached to a cord which passes through the shaft, near the end. When a fish is struck the iron turns over, hooks into the flesh, and hangs by the rope. Ainos of Piratori, 1888. (See Fig. 85.) 150662 [227]

Saké cup, stand, and stick.—Made of lacquered wood by the Japanese. A form in universal use among the Ainos for drinking Japanese saké, of which they drink great quantities whenever they can get it. The stick resting on top of the cup (150664) is used to throw drops of the liquor as offerings to the gods, and to raise the moustache while drinking. Ainos of Yezo, 1888. (See Fig. 77.) 150663 [415]

Moustache stick.—Used to make libations of saké to the gods, and also to raise the moustache while drinking saké. Ainos of Yezo, 1888. (See Fig. 77.) 150664 [413]

126

[286] *Ohiyo cloth.*—Woven of the bark of the ohiyo or mountain elm, *Ulmus montana*, with stripes of blue and bright colored cotton. A very strong durable cloth which has been in universal use by the Ainos, but which is now being replaced by the more comfortable Japanese cotton fabrics. Width, 12 inches. Ainos of Yezo, 1888.
150665

Loom.—With warp of elm bark and a small piece of cloth woven, showing the reed, shuttle, beater, etc. Weaving is usually done by the women, who sit on the floor and stretch the warp from the beams of the house. (See Fig. 82.) A similar loom arranged for use is shown in the section of textiles. Ainos of Yezo, 1888.
150666

[291] *Ohiyo belt.*—Belt woven of elm bark on a small loom made for the purpose. Used as a belt outside the coat. Length, 8 feet; width, 1 inch. Ainos of Shari, Yezo, 1888.
150667

[415] *Bark water bucket and dipper.*—Made of birch bark. Used for holding water. (See Fig. 73.) Ainos of Yezo, 1888.
150668

Bark basket.—Made of ohiyo bark with handle of the same bark twisted. Ainos of Piratori, Yezo, 1888.
150669

Wooden ladle.—"Kasup." A large ladle used for dipping food from the kettle. Ainos of Piratori, Yezo, 1888.
150670

[291] *Ohiyo belt.*—Made of the ohiyo or elm bark, with stripes of colored cotton. Ainos of Yezo, 1888.
150671

Conical bark bag.—Made of the bark of the linden tree. Ainos of Piratori, Yezo, 1888.
150672

[415] *Bark dish for fish.*—Very rudely made by binding the bark into the form of a deep dish and tying the ends with bark rope between short sticks to preserve the shape. Ainos of Piratori, Yezo, 1888.
150673

Bark dipper.—Made of birch bark, with a wooden handle. Ainos of Piratori, Yezo, 1888.
150674

[411] *Spear.*—A two-pronged spear used for spearing seals or large fish, salmon, etc. The two points of sheet iron, sharpened, are set in barb-shaped pieces of hard wood, which fit loosely over the ends of the prongs of the shaft, and are held in place by the tension of the bark rope, to which they are securely attached. When the weapon strikes the barbs enter the flesh and become detached from the shaft, but they are securely held by the line until the animal is killed or exhausted. The points are sometimes poisoned. (See Fig. 85.) Ainos of Abashira, Yezo, 1888. Length of shaft-15 feet.
150675

Small bag.—Made of the rush *Scirpus*, with a cord to swing over the shoulder. Ainos of Yezo, 1888.
150676

Ohiyo bark.—The bark of the mountain elm, *Ulmus montana*, used principally for making cloth for clothing. The specimens show how the bark readily splits into numerous thin, broad bands or layers, from which long, narrow threads for weaving are drawn, tied end to end, and wound into balls like 150650. Ainos of Yezo, 1888.
150677

Dried salmon.—Fish cut into long strips and dried over the smoky fire in the house. Ainos of Shari, Yezo, 1888.
150678

[482] *Carrying band.*—A braided band of ohiyo, used for carrying children and loads on the back. The broad middle part is placed on the forehead, and the ends tied under the burden on the back. Three specimens. (See also 150757.) Ainos of Yezo, 1888.
150679, 150680, 150683

This system of carrying children and loads is universal. The women carry large wooden tubs of water on their backs in this manner. (See Plate CV.)

[276] *Tobacco pipe.*—A pipe 3 feet in length, the usual form, but of very unusual size. Ainos of Yezo, 1888.
150681

Hoe.—Fashioned from a branch of a tree, the blade being formed by sharpening the stub of the main branch. An extremely rude instrument. Ainos of Yezo, 1888.

126

Carrying bag.—Similar to 150676, but larger, made of the rush *Scirpus*, with brown parts of dyed bark, the ends of ohiyo cloth. Ainos of Yezo, 1888. 150684 [415]

Wooden dish.—Octagonal in shape, about 12 inches wide by 2¼ inches deep inside, cut out of a single block of wood. Ainos of Yezo, 1888. 150685

Wooden bowl.—Circular, excavated from a block of wood, about 10 inches in diameter by 3 inches deep. Ainos of Yezo, 1888. 150686

Cloth mitts.—Mittens made of Japanese cotton cloth. They cover the wrist and back of the hands only. Ainos of Yezo, 1888. 150688 [291]

Ceremonial head dress.—A band of dyed bark, braided, about 2 inches wide, to put on the head. Around the outside a band of white, curled shavings pass, with the free ends behind. In front a rude wooden figure, perhaps representing the head of a bear. Squares of purple cloth hang down all around the lower edge. Used by the men when dancing. (See Fig. 87.) Ainos of Piratori, Yezo, 1888. 150687 [292]

Apron.—Made of ohiyo cloth and Japanese blue cotton cloth, embroidered with light-blue cotton yarn. Worn by the women. Ainos of Abashiri, Yezo, 1888. 150689

Inao.—A whittled stick made of willow wood with long, curled shavings hanging down from near the upper end. The lower end sharpened to stick in the ashes of the fire-place or in the ground. Rather more than half way up a few shavings curling upwards on one side. Length, 30 inches. Inao represents the gods, to which prayers are offered. They are found in every house in the corner sacred to the house god, and in the fire-place where the fire god is worshipped. (See Fig. 86.) Ainos of Yezo, 1888. 150690 [178]

Inao.—A whittled willow stick with pendant shavings, like 150690, but smaller, and stick plain below with short, curled shavings at the top. Length, 17 inches. Ainos of Yezo, 1888. 150691

Inao.—A willow stick with pendant shavings, similar to 150690 and 150691, and used for the same purposes. Length, 30 inches. Ainos of Yezo, 1888. 150692

Broiling sticks.—Stuck in the ashes of the fire-place with fish spitted upon them for broiling. Ainos of Yezo, 1888. 150693 [252]

Tobacco box and stick.—The box has a lid held in place by the cord which passes through holes down both sides and across the bottom, ending above in a knot at the back of the stick. The stick is thrust in the girdle when traveling. Box and stick carved in native designs. Ainos of Yezo, 1888. 150694 [276]

Moustache sticks.—Carved flat sticks of wood, plain or lacquered, used to raise the moustache when drinking saké, and for throwing drops of saké as libations to the gods. The lacquered sticks are undoubtedly old. They are covered with Aino designs, but the lacquering is probably Japanese work. Length, about 13 inches. (See Fig. 77.) Ainos of Shari, Yezo, 1888. 150695–150699 [413]

Parts of an Aino loom.—The essential parts of a loom used for weaving ohiyo-bark cloth. Ainos of Yezo, 1888. 150700

Shell for lamp.—A shell of the *Pecten* used to hold oil and a small wick, to serve as a lamp. The shell is supported on the end of a three-forked stick set up in the fire-place. The wick is the pith of a plant, sometimes a bit of twisted bark fiber. Ainos of Yezo, 1888. 150701 [354]

Tobacco box and stick.—Similar to 150694, but much larger. Probably quite an old box. Wires for cleaning the pipe attached to the cord. (See Fig. 79). Ainos of Yezo, 1888. 150702 [276]

Tobacco box and stick.—Similar to 150694. Ainos of Yeterof, 1888. 150703

Red lacquer cup.—Used for saké. Made by the Japanese. Ainos of Yezo, 1888. 150704

Large knife and case.—The knife was obtained from the Japanese. The wooden case is of native workmanship, made in two pieces, bound together with bark, the outside elaborately carved. (See Fig. 76.) Ainos of Yeterof, 1888. 150705 [411 415]

Bead necklace and copper ornament.—Worn by women. The beads are of glass, blue and white, strung on a cord. The thin copper plate bears a stamped or hammered figure of a person seated on some mythic animal, with leaves of palms [301]

126
301

about. The beads are of Japanese manufacture, the plate of unknown origin. Ainos of Yezo, 1888. 150706

The women are unwilling to part with their beads, which they seem to value either as heirlooms or as sacred treasures. Six dollars was once refused for a string smaller than this, although the people are extremely poor. All such ornaments have been obtained by trade with the Japanese, and many of them seem to be quite old. (A similar necklace shown in Pl. XC.)

Earrings.—Made of silver, with blue glass beads. Worn by the women. Specimens are of medium size, 3½ inches in diameter, of Japanese manufacture. (Similar earrings shown in Plates XCIII and CIV.) Ainos of Yezo, 1888. 150707

Earrings.—Made of white metal. Worn by women; 2¼ inches in diameter. Ainos of Yezo, 1888. 150708

126 *Wooden plate.*—A round plate with carved pattern inside. Diameter, 7 inches. Ainos of Yeterof, 1888. 150708

Wooden plate.—A round plate with carved pattern inside. Diameter, 7 inches. (See Fig 74.) Ainos of Yeterof, 1888. 150709

Wooden plate.—A square plate with rounded corners; inside carved; 12 inches square. Ainos of Yeterof, 1888. 150710

Wooden plates.—Two square plates, with insides carved. Respectively 9½ and 8 inches square. (See Fig. 74.) Ainos of Piratori, Yezo, 1888. 150711

Winders for thread.—Flat pieces of carved wood of various shapes, used for winding thread. Ainos of Yezo, 1888. 150712

Teacup holders.—Patterned after similar articles used by the Japanese. Made of wood, carved. Ainos of Yezo, 1888. 150713

[301] *Cloth neck band and ornament.*—A simple band of blue-black Japanese cotton three-quarters of an inch wide, with button and button-hole to secure it around the neck. In front a nearly square flap hangs down about 1½ inches, on which a small silver ornament is displayed. Worn mostly by children. Ainos of Yezo, 1888. 150714

Tattooing knives.—Ordinary Japanese knives with blades 3 to 3½ inches in length in plain wooden handles. One of the blades bent near the end. Ainos of Yezo, 1888. 150715

[304] *Kaba bark.*—Birch bark used to make the soot used in tattooing. The bark is burned and the soot condensed on a dish held over the flame. The soot is rubbed into the cuts on the face and arms, giving them a permanent somewhat bluish color. Ainos of Yezo, 1888. 150716

Wooden dish.—Oblong, with rounded ends. Length, 6 inches; width, 3½ inches. Ainos of Yezo, 1888. 150717

Chopsticks.—Made by the Ainos, who doubtless learned to use them from the Japanese. Ainos of Yezo, 1888. 150718

[412] *Needle.*—Used for making fish nets. Made of wood (See Fig. 85.) Ainos of Yezo, 1888. 150719

[534] *Mukuri.*—A musical instrument played like a jew's-harp, except that the reed is made to vibrate by jerking the string with the right hand while the instrument is held in front of the mouth, not against the teeth, between the thumb and finger of the left hand, the cord pressing around the little finger. (See Fig. 80.) Ainos of Yezo, 1888. 150720

Bark dishes.—Made of birch bark, the edges bound with bark fiber over strips of wood. Ainos of Yezo, 1888. 150721

[415] *Wooden spoons.*—Various shapes and sizes, with long handles often curiously shaped to represent small branches sharply bent at the joints. Used for cooking and for eating. (See Fig. 75.) Ainos of Yezo, 1888. 150723

Wooden flat spoons.—Shaped like small spatulas; upper surfaces carved. Used for eating. Length, about 7 inches. (See Fig. 75.) Ainos of Piratori, Yezo, 1888. 150724

126

Fish skins.—Two pieces, used for making shoes. Ainos of Yezo, 1888. 150725

[281]

Wooden spoons.—Shaped like spatulas, carved on the upper surface. Like 150723, but smaller. Used by women. Length, 6 inches. Ainos of Piratori, Yezo, 1888. 150726

Large wooden spatula.—Used as a spoon or ladle to dish out food. Length, 17 inches; width of blade, 3 inches. Ainos of Piratori, Yezo, 1888. 150727

Wooden pipe.—A short pipe with stem carved. Length, 9 inches. Ainos of Yezo, 1888. (See Fig. 78.) 150728

Knife and case.—The blade of Japanese manufacture. The carved case made by the Ainos. (See Fig. 76.) Ainos of Yezo, 1888. 150729

Two knife cases.—Well carved in peculiar designs. Ainos of Yezo, 1888. (See Fig. 76.) 150731

Wooden mallet.—Formed of a branch and a portion of the main stem, which together make a naturally shaped hammer. Ainos of Yezo, 1888. 150732 [142]

Wooden pipes.—Usual form. Ainos of Yezo, 1888. (See Fig. 78) 150733, 150734

Bead necklace.—Made of colored glass beads and five larger hollow metal beads in the middle. Made by Japanese. Ainos of Yezo, 1888. 150736 [201]

Small loom.—Used for weaving the narrow belts of ohiyo bark. Ainos of Yezo, 1888. 150737

Bark for mats.—Elm bark, ohiyo, colored brown and black for weaving the square patterns of mats, bags, etc. Ainos of Yezo, 1888. 150738

Shikeribikina.—Leaves of a plant dried and preserved for food. Botanical name unknown. Used in stews. Ainos of Yezo, 1888. 150739

Salmon roe.—Dried fish roe, as preserved for winter food. Ainos of Yezo, 1888. 150740

126
251
262

Dried cakes of lily root.—Two cakes about 9½ inches in diameter by ¾ of an inch thick with a hole through the middle, tied together with strips of bark. The lily is probably the *uba-yuri* of the Japanese. Such cakes of various sizes are to be seen hanging in every house throughout Yezo, becoming thoroughly dried and seasoned by the smoke and hardened. (See also 150789.) Ainos of Yezo, 1888. 150741

Cakes of lily root.—Similar to 150741, but smaller. Ainos of Yezo, 1888. 150742

String of lily root.—Dried bulbs of the lily on strings. A very common article of food to be seen suspended in the houses throughout Yezo. Ainos of Yezo, 1888. 150744

Nuts.—The fruits of *Trapa bicornis.* Used for food. Ainos of Shari, Yezo, 1888. 150743

String of fruits.—Not identified, bulbels of inflorescence from some monocotyledonous plant. Used for food. Ainos of Abashiri, Yezo, 1888. 150746

Flour.—Prepared from some starch-bearing root. Ainos of Abashiri, Yezo, 1888. 150745

Dried herrings.—The fish are roughly cleaned and suspended from the beams of the houses until dried and smoked. Used for winter food. Ainos of Shari, Yezo, 1888. 150748

Slices of pumpkin, dried.—Not a common food among the Ainos. The pumpkin is now cultivated in the valley of Saru. Ainos of Piratori, Yezo, 1888. 150749

Pukusa.—A kind of food; apparently the stalks of a plant, cut in small pieces. Ainos of Piratori, Yezo, 1888. 150751

Pukusakina.—The leaves and stems of a plant belonging to the Ranunculaceae. Used for food. Ainos of Piratori, Yezo, 1888. 150752

Beans.—Not common in Yezo. Varieties grown in the Saru Valley. Ainos of Piratori, Yezo, 1888. 150753

Strips of bark.—Used for making the colored parts of mats. Probably from the *Tilia cordata.* (See No. 150632.) Ainos of Yezo, 1888. 150754 126

Stalks of the rush.—Stalks of *Scirpus maritimus;* used for weaving mats. (See No. 150632.) Ainos of Yezo, 1888. 150756

126 482 *Carrying band with stick.*—The band passes over the forehead in the same manner as 150679, but the load is supported on a stick about 15 inches in length which is held horizontally across the back. Ainos of Yezo, 1888. 150757

126 *Arrow with bone head.*—This form not very much used, bamboo heads being most common. Ainos of Yezo, 1888. 150758

411 *Arrow and small holder.*—The arrow of the usual form with bamboo head, poisoned for shooting bears. The holder made of leaves of scrub bamboo bound together with bark. Ainos of Yezo, 1888. 150759

Stone arrowheads.—From various parts of Yezo, found in the ground near the surface. Made of obsidian and chert. From three-quarters of an inch to over 2 inches in length. Probably made by the Ainos and used by them within the historic period. Ainos of Yezo, 1888. 150760

[278] *Arrow poison.*—Prepared from the root of the aconite plant. Used to kill bears. The poison acts very quickly, and a wounded animal drops dead a few yards from where he is struck. Ainos of Yezo, 1888. 150761, 150762

126 [224] *Rat trap.*—A kind of bow-trap in which the animal is caught between the arrow head and the frame of the trap. Ainos of Piratori, Yezo, 1888. 150764

Hooked stick.—Used to hold the stew-pot over the fire. The stick is suspended from the beams overhead by means of a slender rod or a bark rope. Ainos of Yezo, 1888. 150767

[482] *Baby carrier.*—The band is placed around the breast instead of on the forehead, as with the Ainos. The child is carried in the sling on the back. Kurile Island natives on the Island of Shikotan, Japan, 1888. 150768

Aconite plant.—The leaves and flowers of the *Aconitum Japonicum* Thunb'g, from the roots of which the Ainos make the arrow poison. Island of Yezo, 1888. 150769

The following articles are the gift of the Sapporo Agricultural College:

Dried fish.—Salmon dried and salted. Tsuishikari Ainos, Yezo, 1888. 150770

Wooden spoon.—Rudely carved handle. Tsuishikari Ainos, Yezo, 1888. 150773

Wooden dish with handle.—This form not observed among the Yezo Ainos. Length, including handle, 15 inches; width, 9 inches. (See Fig. 69.) Tsuishikari Ainos, Yezo, 1888. 150774

[415] *Bark fish tray.*—A large flat tray of bark, with the sides turned up slightly, strengthened with bamboo strips and bound with bark filaments. Length, 18 inches; width, 12 inches. Tsuishikari Ainos, Yezo, 1888. 150775

Oblong deep dish.—Dug out of a piece of wood, with a flat projection at one end for a handle. Used as a rice bowl. Length, 12 inches. Tsuishikari Ainos, Yezo, 1888. 150776

Wooden dish.—Wooden dish of peculiar shape; one end deeply excavated, the other end more shallow, resting on two legs. (See Fig. 69.) Tsuishikari Ainos, Yezo, 1888. 150777

Japanese short sword.—An old sword, regarded as a precious treasure by the people; doubtless a family heirloom. Tsuishikari Ainos, Yezo, 1888. 150778

Man's coat.—Made of the ohiyo or elm-bark cloth; embroidered with cotton yarn on a blue-black cotton ground. Tsuishikari Ainos, Yezo, 1888. 150779

Woman's coat.—Made of the ohiyo or elm-bark cloth; precisely like a man's coat but embroidered directly on the bark cloth with blue, red, and yellow cotton yarn. Tsuishikari Ainos, Yezo, 1888. 150780

[241] *Belt.*—Made of ohiyo; rather wider than the belts of the Yezo Ainos. Length 86 inches; width 2 inches. Tsuishikari Ainos, Yezo, 1888. 150781

Apron.—Made of ohiyo, with cotton embroidery. Tsuishikari Ainos, Yezo, 1888. 150782

Leggins.—Made of ohiyo cloth, embroidered with cotton. Tsuishikari Ainos, Yezo, 1888. 150783

Bow.—A plain bow of the form common throughout Yezo. Tsuishikari Ainos, Yezo, 1888. 150784

126

Quiver and arrows.—Quiver made of wood bound with bark, having carved projected pieces along the sides. The form is common to all the Ainos. Arrows with bone or bamboo heads (see Fig. 84). Tsuishikari Ainos, Yezo, 1888. 150785, 150786 [441]

Loom.—Four pieces constituting the essential parts of a native loom for weaving ohiyo-bark cloth. Tsuishikari Ainos, Yezo, 1888. 150787 [286]

Harpoon.—A barbed iron head, with lateral barbs on the shank, loosely fitted on the end of a wooden shaft and secured by thongs to a line. When a fish is struck the head leaves the shaft and the fish is pulled in with the line. Used for shallow-river fishing. Tsuishikari Ainos, Yezo, 1888. 150788

Fish spear.—A spear identical with 150662, but smaller. Tsuishikari Ainos, 1888. 150788

Cake of dried lily root.—Similar to Nos. 150741, 150742, and 150744, but of slightly different form. Tsuishikari Ainos, Yezo, 1888. 150789

Wooden plates.—Square and rectangular, carved on the inside. Ainos of Yezo, 1875 Collected by Gen. H. Capron. 19416 [445]

Wooden plate.—Ainos of Yezo, 1876. Collected by Benj. Smith Lyman. 22256

LIST OF YEZO, AINO AND SHIKOTAN PHOTOGRAPHS OBTAINED BY ROMYN HITCHCOCK.

Backs of houses, Shikotan.—Showing the mounds of earth over the pits, connected with the main or thatched houses. Negative by R. Hitchcock, August, 1888. 56

Villagers, Shikotan.—The Kurile Islanders now occupying the dwellings on Shikotan. Negative by R. Hitchcook, August, 1888. 57

View of Nemuro, Yezo.—Looking over the the town toward the harbor, showing Bentenjima, on which are numerous pits and a shell-heap. Negative by R. Hitchcock, August, 1888. 58

Pottery.—Specimens of so-called "Aino" pottery, from the collection of M. l'Abbé Furet, Hakodate. Negative by R. Hitchcock, August, 1888. 59

View of Hakodate.—From back of the town, overlooking the harbor. Negative by R. Hitchcock, August, 1888. 61

House on Shikotan.—The front or thatched house and back passage of the Kurile Islanders. Negative by R. Hitchcock, August, 1888. 65

Earth houses on Shikotan.—Two detached earth or pit dwellings. Negative by R. Hitchcock, August, 1888. 66

Aino house, Bekkai, Yezo.—From the southeast. Showing a small, conical tent covered with mats on the south side of the house, in which an aged woman and a dog were found sleeping. (See page 451.) Negative by R. Hitchcock. August, 1888. 740

Aino house and storehouse, Bekkai, Yezo.—Another view of the house shown in No. 740, from the northeast, showing a storehouse in the foreground and a second house on the left. Negative by R. Hitchcock, August, 1888. 741

Group of five Ainos, Shari, Yezo.—Four women and one man standing at the entrance to a house, a Japanese on the right. Negative by R. Hitchcock, August, 1888. 742

Aino man and woman, Shari, Yezo.—Standing before the side door of a house. Negative by R. Hitchcock, August, 1888. 743

Aino house and storehouse, Shari, Yezo.—A large and well-built dwelling thatched with reeds (arundinaria). Fish nets drying on a frame raised on poles. Negative by R. Hitchcock, August, 1888. 744

Aino house, Shari, Yezo.—The house has a small aperture just beneath the ridge for the escape of smoke, and a hole in the roof, closed with a sliding shutter; also a lateral projection forming a side room for storage. There is a sliding front door, outside of which a mat may be dropped down in cold weather. Negative by R. Hitchcock, August, 1888. 745 [342]

126
[342]

Aino house and storehouse, Shari, Yezo.—This house has a thatched chimney in front of the smoke-hole under the ridge, but no opening in the roof. The smoke-hole is larger in houses of this kind than in those like 745. The entrance is through a passage way in front of the door, which affords protection from cold winds. Negative by R. Hitchcock, August, 1888. 746

Two Aino men, Abashiri, Yezo.—Showing the characteristic strong growth of hair on the legs. Negative by R. Hitchcock, August, 1888. 749

Aino house, Tokoro, Yezo.—Showing the method of construction. Negative by R. Hitchcock, August, 1888. 750

Two Aino girls, Tokoro, Yezo.—Showing the ordinary dress and the rough sandals. Negative by R. Hitchcock, August, 1888. 751

Aged Aino man, Tokoro, Yezo.—Leaning on his staff at the door of his hut. Negative by R. Hitchcock, August, 1888. 752

Aged Aino woman, Tokoro, Yezo.—The wife of the man shown in 752. Showing the tattoo marks on lips and arm. Negative by R. Hitchcock, August, 1888. 753

Aged Aino man, Tokoro, Yezo.—Nude figure, showing growth of hair on body and limbs. The hair about the breast and shoulders is very long, but the color is not dark enough to show distinctly in the photograph. Negative by R. Hitchcock, August, 1888. 754

Aged Aino man, Tokoro, Yezo.—Back view of the man shown in 754. Negative by R. Hitchcock, August, 1888. 755

Aino canoes, Tokoro, Yezo.—Boats used in river fishing, rudely dug out of a single log. The form varies in different parts of the island. Negative by R. Hitchcock, August, 1888. 756

Two Aino women, Abashiri, Yezo.—One holding a child. Good faces, long unkempt hair. Negative by R. Hitchcock, August, 1888. 757

Two Aino men, Abashiri, Yezo.—Good types of Yezo Ainos in ordinary dress. Negative by R. Hitchcock, August, 1888. 758

Two Aino men, Abashiri, Yezo.—One an old, patriarchal Aino, such as may often be found in Yezo. Dressed in good clothes, he would appear a dignified and wise old gentleman. The hairiness of the lower limbs well shown. Negative by R. Hitchcock, August, 1888. 759

Two Aino women, Abashiri, Yezo.—Excellent types. They are both tattooed, but the blue marking does not show distinctly in photographs. Negative by R. Hitchcock, August, 1888. 760

Aino man, Abashiri, Yezo.—A large and powerful man, chief of the Aino village. A sleeping dog on the ground. Negative by R. Hitchcock, August, 1888. 761

Main street, Abashiri, Yezo.—A Japanese town on the northeast coast. The low houses, with roofs weighted down with stones, being characteristic of the whole island. Negative by R. Hitchcock, August, 1888. 763

Aino man carrying a water tub, Abashiri, Yezo.—The usual manner of carrying a load on the back. Negative by R. Hitchcock, August, 1888. 767

Aino Village, Yezo.—The village adjoining the Japanese town Abashiri. View along the beach, the houses all facing the sea, only far enough back to be beyond the reach of the waves in stormy weather. Negative by R. Hitchcock, August, 1888. 768

Beach, and fishing boats, Abashiri, Yezo.—View of the beach within the bar and boats, from behind the houses shown in No. 763. Negative by R. Hitchcock, August, 1888. 769

House on Shikotan.—Occupied by Kurile islanders. Negative by R. Hitchcock, August, 1888. 770

Shikotan village.—General view of village from the hill-side on the west. Negative by R. Hitchcock, August, 1888. 771

Street scene, Shikotan.—General view of the street from the south. Negative by R. Hitchcock, August, 1888. 772

Rb

Aino girl, Urap, Yeso.—Seated in Japanese fashion. Lips tattooed. Wearing large silver earrings. Embroidered garment. Print from a Japanese negative. 787

Aino man, Hakodate, Japan.—Back view, showing embroidered pattern on coat. Print from a Japanese negative. 788

Aino in canoe, Urap, Yeso.—Showing the form of canoe used in the locality. A bridge ferry, common on rapid streams. Print from a Japanese negative. 789

Aino bear cage and hedge.—A view at Urap, showing the square cage built of logs and the sacred hedge with bear skulls on the tops of the poles. Print from a Japanese negative. 790

BIBLIOGRAPHY.

U3

Anutschin. Materalien zur Anthropologie Ostasiens. Russische Revue.

Aston, W. G. Russian Descents in Saghalien and Itorup in the years 1806 and 1807. Trans. Asiatic Society of Japan, I (1882), 78-86.

Baelz, E. Die Körperlichen Eigenschaften der Japaner. Mittheil. d. Deutschen Gesellsch. für Nat.- und Völkerk. Ostasiens. Feb., 1883, 330-350.

Batchelor, John. An Ainu Grammar. Memoirs of the Literature College, Imperial University of Japan. No. 1.

Batchelor, John. An Ainu Vocabulary. Trans. Asiatic Society of Japan, x (1882), 220-251.

Batchelor, John. On the Ainu Term "Kamui." Trans. Asiatic Society of Japan, XVI (1888), 17-32.

Batchelor, John. Specimens of Ainu Folklore. Trans. Asiatic Society of Japan, XVI (1888), 111-150.

Bickmore, Albert S. The Ainos, or Hairy Men of Yesso. Amer. Journ. Science, XLV (1868), 353-361.

Bickmore, Albert S. The Ainos, or Hairy Men of Saghalien and the Kurile Islands. Amer. Journ. Science, XLV (1868), 361-377.

Bird, Isabella L. Unbeaten Tracks in Japan. London, 1880.

Blackiston, T. W. Japan in Yezo. Yokohama, 1883. Office of Japan Gazette.

Bridgford, Capt. R. M. A. A Journey in Yezo. Trans. Asiatic Society of Japan, II (1882), 78-100.

Cachon, Mermet de. Les Ainos, Paris, 1863. Pamphlet.

Capron, Horace, commissioner and adviser, and his foreign assistants. Reports and official letters to the Kaitakushi. Tokyo, 1875.

Chamberlain, Basil Hall. A catalogue of books relating to Yezo and the Ainos. Memoirs of the Literature College, Imperial University of Japan. No. 1.

Chamberlain, Basil Hall. An Aino Bear Hunt. Trans. Asiatic Society of Japan, XV, (1887), 126-129.

Chamberlain, B. H. Reply to Mr. Batchelor on the words "Kamui" and "Aino." Trans. Asiatic Society of Japan, XVI (1888), 33-38.

Chamberlain, Basil Hall. The Language, Mythology and Geographical Nomenclature of Japan viewed in the light of Aino studies. Memoirs of the Literature College, Imperial University of Japan. No. 1.

Davidow (A. J. von Krusenstern). Wörtersammlung aus der Sprache der Ainos, der Bewohner der Halbinsel Sachalin, der Insel Jesso und der südlichen Kurilen. St. Petersburg, 1813.

Davis, J. B. Description of the skeleton of an Aino woman. Anthropological Society of London, III (1870).

Day, Lieut. M. S., U. S. Navy. Trigonometrical Survey Map of the Island of Hokkaido, 1875.

Dobrotvorsky's Dictionary. Ueber den Bau der Aino-Sprache.

Dening, Walter. A Vocabulary of Aino Words and Phrases. Chrysanthemum Magazine, 1881.

Dixon, J. M., M. A. The Aino Language. Chrysanthemum Magazine, 1883.

113 Dixon, J. M. The Tsuishikari Ainos. Trans. Asiatic Society of Japan, XI (1883), 39-50.

Doenitz, Prof. W. Bemerkungen über Aino. Mittheil. d. Deutschen Gesellsch. für Nat.- und Völkerk. Ostasiens. Heft. 6, 1874, 61-67. (With plate showing skulls.) [See also Hilgendorf, Dr.]

Eldridge, Stuart. On the Arrow Poison in use among the Ainos of Yezo. Trans. Asiatic Society of Japan, IV (1876), 78-86.

Furet. Vocabulaire Aino de Hakodate.

Greey, Edward. The Bear Worshipers of Yezo and the Island of Karafuto. Boston, 187-. [Illustrated.]

Hashiba, Y. Dwellers in pits still found at Shonai. Bulletin, Tokyo Anthropological Society, III (1888), 152.

Hilgendorf, Dr. Bemerkungen über die Behaarung des Ainos. Mittheil. d. Deutschen Gesellsch. für Nat.- und Völkerkunde Ostasiens. Heft 7, 1875, 11-13.

Lyman, B. S., and Japanese assistants. Geological Sketch Maps of the Island of Yezo. Sapporo, 1876.

Meik, C. S., C. E. Around the Hokkaido. Trans. Asiatic Society of Japan, XVI (1888), 151-172.

Milne, John. Notes on Stone Implements from Otaru and Hakodate, with a few general remarks on the Prehistoric Remains of Japan. Trans. Asiatic Society of Japan, VIII (1880), 61-87.

Milne, J. Notes on the Koro-pok-guru or pit-dwellers of Yezo and the Kurile Islands. Trans. Asiatic Society of Japan, X (1882), 187-198.

Milne, John. The Stone Age in Japan. Journal of the Anthropological Society, May, 1881.

Nicolai, Elind. Neue und Wahrhaftige Relation von dem, was sich in Beederley d. i. in den West- und Ostindien zugetragen, u. s. w., Munich, 1619.

Pfizmaier, A. Beiträge zur Kenntniss der Aino-Poesie.

Pfizmaier, August. Erörterungen und Aufklarungen über Aino. Vienna, 1882.

Pfizmaier, August. Untersuchungen über Aino-Gegenstände. Vienna, 1883.

Pfizmaier, August. Untersuchungen über den Bau der Aino-Sprache. Vienna, 1851.

Pfizmaier, A. Vocabularium der Aino-Sprache.

Rein, J. J. Japan nach Reisen and Studien. Leipzig, 1881.

Ritter, Herman. Ueber eine Reise im südwestlichen Theile von Yezo. Mittheil. d. Deutschen Gesellsch. für Nat.- und Völkerkunde Ostasiens, Heft 6, 1874, 1874, 55-59, Heft. 7, 13-17.

Satow, E. M. Murray's Handbook for Japan. London, 1884.

Scheube, Dr. B. Der Bärencultus und die Bärenfeste der Ainos, mit einigen Bemerkungen über die Tänze Derselben. Mittheil. d. Deutschen Gesellsch. für Nat.- und Völkerk. Ostasiens. Heft 22 (1880), 44-51.

Scheube, Dr. B. Die Ainos. Mittheil. d. Deutschen Gesellsch. für. Nat.- und Völkerk. Ostasiens, III (1882), 220-245 (Plates I-IX).

Schrenk, L. von. Reisen und Forschungen im Amurlande, vol. III.

Siebold, Heinrich, von. Ethnologische Studien über die Aino auf der Insel Yesso. Berlin, 1881. (Illustrated.)

Siebold, Henry von. Notes on Japanese Archæology. Yokohama. [Illustrated.]

Siebold, Ph. Fr. von. Nippon, Archiv zur Beschreibung von Japan und dessen Neben- und Schutzländern. 1835.

St. John. The Ainos: Aborigines of Yezo. Journal of the Anthropological Institute of Great Britain and Ireland.

Summers, Rev. J. An Aino-English Vocabulary. Trans. Asiatic Society of Japan, XIV (1886), 186-232.